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THE
WORKS
OF THE
REV. JOHN WESLEY.

VOLUME VI.

CONTAINING,

THE TWENTY AND TWENTY-FIRST NUMBERS OF HIS JOURNALS: PARTICULARS OF HIS DEATH, REVIEW OF HIS CHARACTER, &c.



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1810.

ROY VON
DUN
KASSEL

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AN
EXTRACT
OF THE
REV. JOHN WESLEY'S
JOURNAL,

No. XX.

(Continued from Vol. V.)

FROM SEPTEMBER 4, 1782, TO JUNE 28, 1786.

TUESDAY, August 3, 1784, Our Conference being concluded, I left Leeds this evening, and, lodging at Halifax, went on the next day to Manchester. Thursday 5, we set out early, but being obliged to go round about, could not reach Shrewsbury till half past seven. I began preaching immediately, in memory of good John Appleton, lately called away, on *Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest*. Friday 6, I preached at Birmingham, and on Saturday 7, at Worcester.

Sunday 8, I preached in the afternoon in St. Andrew's church, and was agreeably surprised to observe the congregation deeply attentive, while I applied the story of Dives and Lazarus. Monday 9, I rode over Malvern-hills, which afford one of the finest prospects in the kingdom, to Ledbury; then through miserable roads to Ross. I preached in the evening at Monmouth, to a very quiet and civil con-

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B

gregation. Tumults were now at an end, as I lodged at the house of a gentleman, whom none cared to oppose. And even in the morning we had a large congregation, both of rich and poor.

Tuesday 10, I took a walk to what is called the Bowling-green-house, not a mile from the town. I have hardly seen such a place before. A gravel walk leads through the most beautiful meadows, surrounded on all sides by fruitful hills, to a gently-rising ground, on the top of which is a smooth green, on which the gentry of the town frequently spend the evening in dancing. From hence spread various walks bordered with flowers, one of which leads down to the river; on the back of which runs another walk, whose artless shades are not penetrated by the sun. These are full as beautiful, in their kind, as even the hanging-woods at Brecknock. Wednesday 11, it was with some difficulty that I broke from this affectionate people, and went on through a most lovely country to Brecon.

Thursday 12, I found the little flock were in great peace, and increasing in number as well as in strength. I preached in the town-hall. I never saw such a congregation in Brecknock before; no, not even when I preached abroad. And I scarcely ever found the power of God so present: it seemed as if every one must know the Lord, from the least to the greatest.

Friday 13, We went on to Caermarthen. After preaching, I advised all the audience to copy after the decent behaviour of the Hollanders, in and after public worship. They all took my advice: none opened their lips till they came into the open air.

Saturday 14, Was the hottest day we have had this summer. We reached Tenby soon after one. After dinner we took a walk through the town. I think there is not such a town in England. It is the Killmallock of Great-Britain. Two thirds of the ancient town are either in ruins, or vanished away. In the evening I preached in the street, to a large congregation of rich and poor, all quiet and attentive. I cannot but think, salvation is at length come to this town

also. I preached again in the morning, Sunday 15, and the word seemed to sink into the hearts of the hearers. Thence we went by Pembroke to St. Daniel's. It was a comfortable season. We had such another at Pembroke in the evening. Many mourned after God, and many rejoiced with joy unspeakable.

Monday 16, I preached at Haverford-West. Tuesday 17, we rode over to Roach, eight miles from Haverford. The new preaching-house was pretty well filled: and I was glad to find that a little ride did me no harm. Wednesday 18, I went to Admiral Vaughan's at Tracoon, one of the pleasantest seats in Great-Britain. The house is embosomed in lofty woods, and does not appear till you drop down upon it. The admiral governs his family, as he did in his ship, with the utmost punctuality: the bell rings, and all attend without delay, whether at meals, or at morning and evening prayer. I preached at seven, on Phil. iii. 8, and spent the evening in serious conversation.

Thursday 19, I went on to Mr. Bowen's at Llynguair, another most agreeable place; the more so because of the company, Mr. and Mrs. Bowen, his brother, and six of their eleven children, two of whom are lately come from the University. Friday 20, about eight I preached in the church at Newport, and spoke strong words, if happily some might awake out of sleep. Thence we went to Haverford-West, it being the day when the bishop held his visitation. As I was returning in the afternoon from visiting some of the poor people, a carriage in the street obliged me to walk very near a clergyman, who made me a low bow: I did the same to him; though I did not then know the bishop, who has, indeed, won the hearts of the people in general, by his courteous and obliging behaviour.

Sunday 22, I heard a good sermon in the church at Caermarthen, being the Assize sermon, on *There is no power but of God*. In the evening I preached in the market-place, to, I think, the largest congregation I ever saw in Wales. Thursday 26, on the road I read over Voltaire's "Memoirs of himself." Certainly, never was a more con-

summate coxcomb: but even his character is less horrid than that of his royal hero. Surely, so unnatural a brute never disgraced a throne before!

Credite, Romani: Credite, Graii! A monster, that made it a fixed rule, to let no woman and no priest enter his palace; that not only gloried in the constant practice of sodomy himself, but made it free for all his subjects. What a pity that his father had not beheaded him in his youth, and saved him from all this sin and shame.

In the evening I preached in the town-hall at Cardiff, and shewed the scriptural meaning of that much mistaken word, *A Christian*. Friday 27, I preached at Newport. I hardly know such another place. The people hear and hear; and are as much moved as the benches they sit upon. I spoke as strongly as I possibly could, on *Awake, thou that sleepest!* and I judged, from the number who attended at five in the morning, that it was not all lost labour.

Saturday 28, Being informed the boat would pass at eight, we hastened to the New Passage: but we were time enough; for it did not set out till past six in the evening: however, we got into the boat about seven, and before nine reached Bristol. Tuesday 31, Dr. Coke, Mr. Whatcoat, and Mr. Vasey came down from London, in order to embark for America.

Wednesday, September 1, Being now clear in my own mind, I took a step which I had long weighed in my mind, and appointed Mr. Whatcoat and Mr. Vasey to go and serve the desolate sheep in America. Friday 3, I preached at Guinea-street, and the word of God was with power, in consequence of which there was a large congregation at five in the morning, although they had not been accustomed before to any service at that hour. Saturday 4, in the evening I preached at Bath. Sunday 5, I read prayers, preached, and administered the sacrament to a large congregation: but it was larger in the afternoon, and largest of all in the evening, when I opened and applied, *Thou shalt love thy neighbour as thyself*: and many were laid in the balance,

and found wanting, even of those who had often appealed to this very rule.

Wednesday 8, I preached at Kendalshire, where I do not remember to have been for nearly forty years. On the two following days, I preached at Chelton and Coleford. After preaching to an earnest congregation at Coleford, I met the society. They contained themselves pretty well, during the exhortation, but when I began to pray, the flame broke out. Many cried aloud: many sank to the ground: many trembled exceedingly: but all seemed to be quite athirst for God, and penetrated by the presence of his power.

Sunday 12, Dr. Coke read prayers, and I preached in the new room. Afterward I hastened to Kingswood, and preached under the shade of that double row of trees, which I planted about forty years ago. How little did any one then think that they would answer such an intention. The sun shone as hot as it used to do even in Georgia: but his rays could not pierce our canopy: and our Lord mean time shone upon many souls, and refreshed them that were weary.

Monday 13, I visited one that was confined to her bed, and in much pain, yet unspeakably happy, rejoicing evermore, praying without ceasing, and in every thing giving thanks: yea, and testifying that she had enjoyed the same happiness, without any intermission, for two and twenty years.

Tuesday 14, I preached at Bath and Bradford: Wednesday 15, at Trowbridge and Frome. Thursday 16, I went to Ditcheat, a village near Castle-Cary, where I found a friendly, hospitable family: I preached in the evening to a numerous and earnest congregation. Friday 17, the house would not contain half the people. Hence we passed through a delightful country to the Nunnery, a mere elegant trifle, near King Alfred's tower, a lofty, triangular building, standing in the highest part of the country, on the very spot, as is supposed, where he drew up his army against the Danes. About eleven I preached at Castle-Cary,

to a quiet and attentive multitude. In the evening I preached at Shepton-Mallet, where the people at length know the day of their visitation. Saturday 18, I preached in the neat, cheerful church at Midsummer-Norton.

Monday 20, Tuesday and Wednesday I met the classes, but found no increase in the society. No wonder, for discipline had been quite neglected; and without this, little good can be done among the Methodists. Thursday 23, I preached at Paulton about one, and at Pensford in the evening. The gentlemen at Chew-Magna having sent me word, "I was welcome to preach in the church," I went thither the next morning: but they now sent me word "they had changed their minds:" so I preached in our own preaching-house, on *If we let him alone, all men will believe on him.*

Thursday 30, I had a long conversation with John M'Geary, one of our American preachers, just come to England. He gave a pleasing account of the work of God there, continually increasing, and vehemently importuned me to pay one more visit to America before I die. Nay, I shall pay no more visits to new worlds, till I go to the world of spirits.

Saturday, October 2, It pleased God once more to pour out his Spirit on the family at Kingswood. Many of the children were much affected: I talked particularly with some who desired to partake of the Lord's-Supper. They did so the next morning. Afterwards I spent a little time with all the children; and easily observed an uncommon awe resting upon them all. In the evening we renewed our covenant with God, in the new room at Bristol. It was supposed, we had a thousand communicants, and, I believe, none went empty away.

Monday 4, I set out for London. About eleven I preached at the Devizes, and in the evening at Sarum. A grievous stumbling-block was lately thrown in the way of this people. A young gentlewoman, after being deeply convinced of sin, found peace with God in a glorious manner. She was unspeakably happy: but not long after, suddenly fell into

black despair, and afterwards into melancholy madness, wherein she continued about two years. Here was an occasion of offence, for them that sought occasion, which they took care to improve.

Wednesday 6, About eleven I preached at Winchester, and in the evening at Portsmouth-Common. Those who could not get in, at first made a little noise, but in a short time all was quiet. Thursday 7, I crossed over to the Isle of Wight. In the afternoon I preached at Newtown, once the largest town in the isle; but now not having six houses together. In the evening all the ministers, and most of the gentry at Newport attended the preaching. Who hath warned them to flee from the wrath to come? O may many *bring forth fruit with patience!* Friday 8, we returned to Portsmouth-Common, and Saturday 9, to London.

Monday 18, I set out for Oxfordshire, and in the evening preached at Wallingford. Tuesday 19, I spent an hour at Lord Harcourt's seat, near Nuneham, one of the pleasantest spots I have seen. It stands on a gently-rising hill, and commands a most delightful prospect. The rooms are not so grand as some, but elegant in the highest degree. So is also the front of the house, and what is called the flower garden, a small enclosure, surrounded by lofty trees, and filled with all the beauties that nature and art can give.

The house at Oxford was thoroughly filled, and students as well as townsmen were deeply serious. Thursday 21, I preached at Witney, on *As thou hast believed, so be it done unto thee.* We had a large congregation at five in the morning: at twelve I met the children, and was pleased to find that the impression which was made on them by the storm last year, is not yet worn out: and the whole society, still double to what it was, appears to be much in earnest.

After preaching in the evening, I met the select society, and found many of them who for several years have lost nothing of what they had received, but do still love *God with all their heart,* and in consequence, *rejoice evermore, pray without ceasing, and in every thing give thanks.*

Friday 22, I preached at High Wycombe about noon,

and in the afternoon went on to London. Sunday 24, I preached at Shadwell church, which was exceedingly crowded with rich and poor, who all seemed to receive the truth in love. In the evening I took coach, and the next evening preached at Norwich: afterwards I advised the people to go away in silence; and they did so; neither man nor woman spoke till they were out of the house. The following days I visited the other societies in the Circuit, and on Monday, November 1, returned to London.

Friday 5, We had a solemn watch-night. Saturday 6, I was an hour or two in conversation with that truly great man, Pascal Paoli; who is a tall, well-made, graceful man, about sixty years of age; but he does not look to be above forty. He appears to have a real regard for the public good, and much of the fear of God. He has a strong understanding, and seemed to be acquainted with every branch of polite literature. On my saying, "He had met with much the same treatment with that of an ancient lover of his country, Hannibal:" he immediately answered, "But I have never yet met with a King of Bithynia."

Monday 8, This week I visited the societies near London, a very heavy but necessary work. Thursday 18, I visited two persons in Newgate, who were under sentence of death: they seemed to be in an excellent temper, calmly resigned to the will of God. But how much stress can be reasonably laid on such impressions, it is hard to say. So often have I known them vanish away, as soon as ever the expectation of death was removed.

Saturday 20, At three in the morning two or three men broke into our house, through the kitchen-window. Thence they came up into the parlour, and broke open Mr. Moore's bureau, where they found two or three pounds: the night before I had prevented his leaving there seventy pounds, which he had just received. They next broke open the cupboard, and took away some silver spoons. Just at this time the alarm, which Mr. Moore, by mistake, had set for half past three, instead of four, went off, as it usually did, with a thundering noise. At this the thieves ran away with

all speed, though their work was not half done; and the whole damage which we sustained, scarcely amounted to six pounds.

Monday 22, I preached at Northampton, and on Tuesday 23, at Whittlebury. Here my servant was seized with a fever, attended with eruptions all over, as big as peppercorns. I took knowledge of the prickly heat, as we called it in Georgia, termed by Dr. Heburden, the nettle rash, and assured him he would be well in four-and-twenty hours: he was so, and drove us on to Banbury, where, on Wednesday 24, I met with a hearty welcome from Mr. George, formerly a member of the London Society. The Presbyterian minister offering me the use of his meeting, I willingly accepted his offer. It was, I believe, capable of containing nearly as many people as the chapel at West-street: but it would not nearly contain the congregation. And God uttered his voice, yea, and that a mighty voice: neither the sorrow, nor the joy, which was felt that night, will quickly be forgotten.

Thursday 25, I desired the people would sit below in the morning, supposing not many would be present. But I was much mistaken; notwithstanding the darkness and rain, the house was filled both above and below: and never did I see a people who appeared more ready prepared for the Lord. Returning through Brackley, I was informed, that notice had been given of my preaching there at nine in the town-hall. So I began without delay: the congregation was large and attentive, but seemed to understand me no more than if I had been talking Greek. But the society seemed alive to God, and striving to enter in at the strait gate. In the evening I preached at poor, dead Towcester. ~~But~~ is not God able to raise the dead? There was a considerable shaking among the dry bones. And who knows but these dry bones may live.

Friday 26, I returned to London. Sunday 28, I preached a charity-sermon at St. Paul's, Covent-Garden. It is the largest and the best constructed parish church that I have preached in for several years: yet some hundreds were

obliged to go away, not being able to get in. I strongly enforced the necessity of that humble, gentle, patient love, which is the very essence of true religion.

Monday 29, In the evening I preached at Hinxworth, in Miss Harvey's new house. Tuesday 30, I visited my old friends at Bedford, but found Mr. Hill was gone to rest, and Mr. Parker was just quivering on the verge of life: however, I rejoiced to find him clearly possessed of that perfect love, which he had so long opposed.

Wednesday, December 1, I preached at St. Neot's, to the largest congregation I ever saw there. And I know not that ever I saw them so affected. It seemed as if God touched all their hearts. Thursday 2, I preached about noon at Bugden; and in the evening, to a crowded congregation at Binlington. I wondered that I saw nothing here of a young clergyman, who last year professed much love and esteem. But I soon heard, his eyes were opened to see *the decrees*. So he knows *me* no more!

Friday 3, Partly riding, and partly walking through wind and rain, and water and dirt, we got at last to Luton, where I found a large congregation, and we greatly rejoiced in God our Saviour. Saturday 4, I went on to London.

Monday 6, I went to Tunbridge-Wells, but not without difficulty; part of the road being made scarcely passable, thro' the abundance of rain. I preached in the large Presbyterian meeting-house, but the violent rain thinned the congregation: yet, on Tuesday 7, we set out in a lovely morning; but, in about an hour, just as a pack of hounds came on in full cry, a furious storm of hail met them in the teeth, and utterly silenced them. It soon turned snow, which so covered the road, that we could scarcely get on, though we walked good part of the way: so that we could not get to Robertsbridge till after the time appointed. The snow likewise so retarded us in our journey to Rye; that we were above an hour in the night. However, the house was well filled with serious hearers, so that I did not repent of my labour.

Wednesday 8, With great difficulty, with two pair of good horses, we got on fifteen miles in five hours: but we could not reach Sevenoaks till the congregation had been long waiting. Thursday 9, going on to Shoreham, we found that venerable man, Mr. Perronet, ninety-one years of age, calmly waiting for the conclusion of a good warfare. His bodily strength is gone, but his understanding is little impaired, and he appears to have more love than ever. After preaching to an earnest congregation in the evening, and to great part of them in the morning, I returned to London.

Monday 13, and the two following days, I preached at Canterbury, Dover, and Sittingbourn. Thursday 16, I went to Sheerness, where Mr. Fox read prayers, and I preached on those words in the Second Lesson, *If the righteous scarcely be saved, where shall the ungodly and the sinner appear?* I hardly ever spoke stronger words. May God make the application! I never before found this society in such a state as they were now, being all, in general, athirst for God, and increasing in number as well as in grace. Friday 17, I preached at Chatham, where likewise I found only peace and love: and on Saturday 18, cheerfully returned to London.

Monday 20, I went to Hinxworth, where I had the satisfaction of meeting Mr. Simeon, Fellow of King's-College in Cambridge. He has spent some time with Mr. Fletcher at Madeley; two kindred souls; much resembling each other, both in fervour of spirit, and in the earnestness of their address. He gave me the pleasing information, that there are three parish churches in Cambridge, wherein true, scriptural religion is preached, and several young gentlemen, who are happy partakers of it.

I preached in the evening, on Gal. vi. 14. Tuesday 21, I spent a little time with the children at Miss Harvey's school, whom she likewise carefully instructs herself. After dinner we set out for Wrestlingworth; and having a skilful guide, who rode before the chaise, and picked out the best way, we drove four miles in only three hours. Wednes-

day 22, I returned to London, and concluded my journeys for the present year.

Saturday 23, We met as usual, in the new chapel, at four: at ten, and in the afternoon, I preached in West-street; and afterwards spent a comfortable hour in meeting the society.

Sunday 26, I preached the condemned criminals' sermon in Newgate: forty-seven were under sentence of death. While they were coming in, there was something very awful in the clink of their chains: but no sound was heard, either from them or the crowded audience, after the text was named. *There is joy in heaven over one sinner that repenteth, more than over ninety and nine just persons, that need not repentance.* The power of the Lord was eminently present, and most of the prisoners were in tears. A few days after, twenty of them died at once, five of whom died in peace. I could not but greatly approve of the spirit and behaviour of Mr. Villette, the ordinary. And I rejoiced to hear, that it was the same on all similar occasions.

Friday 31, We had a solemn watch-night, and ushered in the new year with the voice of praise and thanksgiving.

Saturday, January 1, 1785, Whether this be the last or not, may it be the best year of my life! Sunday 2, a larger number of people were present this evening, at the renewal of our covenant with God, than was ever seen before on the occasion.

Tuesday 4, At this season we usually distribute coals and bread among the poor of the society. But I now considered they wanted clothes as well as food. So on this, and the four following days, I walked through the town, and begged two hundred pounds, in order to clothe them that wanted it most: but it was hard work, as most of the streets were filled with melting snow, which often lay ankle deep; so that my feet were steeped in snow-water nearly from morning till evening. I held it out pretty well till Saturday evening, when I was laid up with a violent flux, which increased every hour, till at six in the morning, Dr. Whitehead

called upon me. His first draught made me quite easy: and three or four more perfected the cure. If he live some years, I expect he will be one of the most eminent physicians in Europe.

I supposed my journeys this winter had been over; but I could not decline one more. Monday 17, I set out for poor Colchester, to encourage the little flock. They had exceeding little of this world's goods, but most of them had a better portion.

Tuesday 18, I went on to Mistlethorn, a village near Manningtree. Some time since, one of the skipwrights of Deptford-yard, being sent hither to superintend the building of some men of war, began to read sermons on a Sunday evening in his own house. Afterwards he exhorted them a little, and then formed a little society. Some time after, he begged one of our preachers to come over and help them. I now found a lively society, and one of the most elegant congregations I had seen for many years: yet they seemed as willing to be instructed as if they had lived in Kingswood. Wednesday 19, I returned to Colchester; and on Thursday 20, preached to a lovely congregation at Purfleet; and the next morning returned to London.

Sunday 23, I preached morning and afternoon at West-street, and in the evening in the chapel at Knightsbride: I think it will be the last time; for I know not that I have ever seen a worse behaved congregation.

Tuesday 25, I spent two or three hours in the House of Lords. I had frequently heard, that this was the most venerable assembly in England: but how was I disappointed! What is a lord, but a sinner, born to die?

Sunday 30, From those words, *Righteous art thou, O Lord, and true are thy judgments*, I endeavoured to point out those sins, which were the chief cause of that awful transaction we commemorate this day: I believe the chief sin, which brought the King to the block, was his persecuting the real Christians. Hereby he drove them into the hands of designing men, which issued in his own destruction.

Sunday, Feb. 6, We had a love-feast. I could not but observe the manner wherein several of them spoke, one after another. Not only the matter, but the language; the accent, the tone of voice, wherewith illiterate persons, men and women, young and old, spoke, were such as a scholar need not be ashamed of. *Who teacheth like him!*

Sunday 13, I met the single women, and exhorted them to consider, to prize and to improve the advantages they enjoyed. On the following days I visited many of our poor, to see with my own eyes what their wants were, and how they might be effectually relieved.

Sunday 20, I preached in Spitalfields church in the morning; and in the afternoon at St. Ethelburg's; and in the evening at the new chapel. On Monday, Tuesday, and Wednesday; I visited the residue of the sick and poor.

Friday 25, I received letters from the preachers, stewards, and leaders, at Plymouth-dock, informing me, that William Moore had renounced the Methodists, hired a place to preach in, and drawn away about forty of our members, to form a society for himself. They therefore begged I would come down as soon as possible, to quench the kindling fire. I saw no time was to be lost, and therefore immediately took places in the Exeter diligence.

Sunday 27, I preached in Stepney church, one of the largest parish churches in England. Monday 28, the diligence reached Sarum about eight in the evening: about nine we left it. So keen a frost, I hardly ever felt before: and our carriage let in the air on all sides, so that we could hardly preserve life: however, soon after five on Tuesday evening we got to Exeter.

Wednesday, March 2, We went on to Plymouth-dock, and found all that we had heard, confirmed: but I verily believe, we are better without William Moore, than with him, as his heart is not right with God.

To quiet the minds of many well-meaning persons, I preached on those comfortable words, *Even the hairs of your head are all numbered.* And in the morning, on *Despise not thou the chastening of the Lord, nor faint when*

thou art rebuked of him. Thursday 3, in the evening I read to the whole congregation, a plain state of the case, with regard to the Deed of Declaration, which William Moore had so wonderfully misrepresented; and I believe they were fully satisfied.

Friday 4, I took a walk through the Royal Hospital for sick and wounded sailors. I never saw any thing of the kind so complete: every part is so convenient, and so admirably neat. But there is nothing superfluous, and nothing purely ornamental, either within or without. There seems to be nothing wanting, but a man full of faith and zeal, to watch over the souls of the poor patients, and teach them to improve their affliction.

In the evening I preached to a large congregation at Plymouth, and it pleased God to give me uncommon liberty in describing the power of faith. What a blessed proof of this has there been here, since I was in the town before!

Preaching at the dock in the evening, I besought all serious people, not to grieve the Holy Spirit of God, but to put away all bitterness and wrath, and anger, and clamour, and evil speaking. I exhorted them in particular, not to talk about Mr. Moore at all, but to give him up to God.

Sunday 6, I preached at the dock at seven: between one and two I began at Plymouth; and as many as could get in seemed to be deeply affected with the application of those words, *Go thy way, and as thou hast believed, so be it done unto thee.*

In the afternoon I accepted of an invitation from Dr. Gench, the physician of the hospital, and passed an agreeable hour with a man of sense, and it seems, of considerable learning. At five I preached in the shell of the new house, on *The form and power of godliness.* In the evening I met the society once more, confirmed in the truth more than ever, and more determined to walk in the good old way, wherein they had continued from the beginning.

Monday 7, We had a pleasant journey to Exeter, and on Tuesday to Bath; but the coach did not come in soon enough for me to preach in the evening; nevertheless, we

had a large congregation in the morning. Wednesday 9, this society too is much improved since I was here last. Many stumbling-blocks are removed out of the way, and brotherly love is increased.

After spending a day or two at Bristol, on Saturday 12, I returned to Bath, and preached to a numerous congregation. Great part of them were present again at six in the morning. Sunday 20, I went over to Kingswood, and preached the funeral sermon of Ann Noble, an old member of the society, who having adorned the gospel above forty years, died in the full triumph of faith.

Monday 21, I set out early and dined at Stroud. The death of Mr. Willis, snatched away in the midst of his years, but a few days before brought abundance of people to the preaching-house. And most of them were deeply serious, so that we had a very solemn hour. Tuesday 22, I preached in Painswick at noon, and at six in the court-house at Gloucester. A multitude of people flocked together; many of whom were of the better sort: and most of them appeared to be, for the present, almost persuaded to be Christians.

Wednesday 23, About eleven, I preached at Tewksbury, and in the evening at Worcester. Thursday 24, I breakfasted at Mrs. Price's, a Quaker, who keeps a boarding-school. I was much pleased with her children, so elegantly plain in their behaviour as well as apparel. I was led, I know not how, to speak to them largely; then to pray. And we were all much comforted. The society is in great peace, and striving together for the hope of the gospel. I have not seen greater earnestness and simplicity in any society since we left London.

I was now considering, how strangely the grain of mustard-seed, planted about fifty years ago, has grown up. It has spread through all Great-Britain and Ireland, the Isle of Wight and the Isle of Man; then to America, from the Leeward Islands, through the whole Continent, into Canada and Newfoundland. And the societies in all these parts walk by one rule, knowing religion is holy tempers; and striving

to worship God not in form only, but likewise in spirit and in truth.

March 25, (Good-Friday) I hastened to reach Birmingham, before the church service began. A sharper frost I never knew. But indeed our house was hot enough in the evening; and I have not seen a more earnest people. Such an advantage it is, to be fully employed! In every place we find labouring men most susceptible of religion. Such a blessing results from that curse, *In the sweat of thy brow thou shalt eat bread.*

Saturday 26, I had designed to rest; but notice had been given of my preaching at Quinton at noon. As the house would not hold the people, I was constrained, cold as it was, to preach abroad. And they all seemed to feel that solemn question, *How shall we escape, if we neglect so great salvation?*

In the evening my heart was enlarged in such a manner as I have seldom known; so that I detained the congregation considerably longer than I am accustomed to do; and all the people seemed determined to glorify God, with their body and their spirit.

March 27, (Easter-Day) I preached at seven, on *The Lord is risen indeed*, with an uncommon degree of freedom, and then met the local preachers, several of whom seemed to have caught the fashionable disease, Desire of Independency: they were at first very warm, but at length agreed to act by the rules laid down in the Minutes of the Conference.

The weather now changed. Small rain fell some hours, and then turned into snow; this made it very dirty: however, the poor people got through, and filled Darlaston church. Hence I returned to Wednesbury; but could not preach abroad, the ground being covered with snow: as many as could, crowded into the house. A love-feast followed, at which many plain people spoke without reserve. The artless propriety with which they spoke, must be truly astonishing to all who did not consider that promise, *Ye shall be all taught of God.*

Monday 28, I preached a kind of funeral sermon, on Sarah Wood, one of the first members of the society. For above fifty years she adorned the gospel, being a pattern of all holiness. She was confined to her bed for several months. Being asked, If time did not hang upon her hands; she answered, "No, the Bible is my delight." "How can that be," said her friend, "when you cannot see?" "Very well," said she, "for the Lord brings it to my remembrance." So, without doubt or fear, she delivered up her soul to her merciful and faithful Creator.

About eleven I preached at Wolverhampton, and spent the afternoon with the amiable family at Hilton-Park. Tuesday 29, at noon, I preached in the room at Stafford, to a deeply affected congregation. This was the more strange, because there are few towns in England less infected with religion than Stafford. In the evening I preached at Newcastle, to a very serious and much affected congregation. Wednesday 30, we found a difficulty at Lane-End: even at noon the house contained not a third of the congregation: the wind was piercing cold: nevertheless I preached abroad; and God warmed our hearts. In the evening I was greatly comforted among our brethren at Burslem, well established in grace. And such another congregation I met with, Thursday 31, at Congleton.

Friday, April 1, I came to Macclesfield, where Mr. Simpson had given notice of my preaching in his church. Here I fully delivered my own soul; and on Saturday 2, went on to Manchester. Sunday 3, our brethren flocking in from all parts, the house, large as it is, could not contain them. It was supposed we had twelve hundred communicants.

Monday 4, I preached to our old, loving congregation at Bolton. Tuesday 5, at noon, I preached at Wingate, in the open air: the congregation were quite ripe for all the gospel blessings, devouring every word. In the evening I preached at Wigan. I never before saw this preaching-house full: but it was more than full to-night; and with deeply attentive hearers.

Wednesday 6, I preached at Liverpool; but I found no

ship there ready to sail; so, Thursday 7, (after preaching at Warrington in the way) I hastened to Chester. Neither was there any ship at Parkgate ready to sail; so Friday 8, we took coach, and reached Holyhead between four and five on Saturday in the afternoon. Between nine and ten we went on board the Clermont packet: but it was a dead calm, till past ten on Sunday 19, when the company desired me to give them a sermon. After sermon, I prayed that God would give us a full and speedy passage; while I was speaking, the wind sprung up, and in twelve hours brought us to Dublin-Bay. Does not our Lord still hear prayer? I found such a resting place at our own house, as I never found in Ireland before, and two such preachers, with two such wives, I know not where to find again. In the evening, and so every evening beside, we had Sunday evening congregations. And in the morning they were larger by a third part, than those I had, when I was here last.

On Tuesday and the three following days I examined the society: I never found it in such a state before: many of them rejoiced in God their Saviour, and were as plain in their apparel, both men and women, as those in Bristol and London. Many, I verily believe, love God with all their hearts; and the number of these increases daily. The number of the whole society is seven hundred and forty-seven. Above three hundred of these have been added in a few months: a new and unexpected thing! In various places indeed we have frequently felt

“The overwhelming power of saving grace;” which acted almost irresistibly. But such a shower of grace never continued long; and afterwards men might resist the Holy Ghost as before. When the general ferment subsides, every one that partook of it, has his trial for life. And the higher the flood, the lower will be the ebb; yea, the more swiftly it rose, the more swiftly it falls. So that if we see this here, we should not be discouraged. We should only use all diligence, to encourage as many as possible, to press forward, in spite of all the reflux tide. Now especially we should warn one another, not to grow weary or faint in our minds:

if happily we may see such another prodigy as the late one at Paulton near Bath. Where there was a very swift work of God, and yet a year after, out of a hundred converted, there was not *one* backslider!

The number of children that are clearly converted to God is particularly remarkable. Thirteen or fourteen little maidens in one class, are rejoicing in God their Saviour. And are as serious and stayed in their whole behaviour, as if they were thirty or forty years old. I have much hope, that half of them will be steadfast in the grace of God which they now enjoy.

Sunday 17, We had such a number of communicants at the cathedral, as was scarcely ever seen there before. In the evening many were cut to the heart; and I believe not a few comforted. A love-feast followed; at which many spoke what God had done for their souls, with all plainness and simplicity.

Monday 18, I went through a delightful country to Prosperous, a little town begun five years ago, by Captain Brooke, just returned from the East-Indies. Here he introduced every branch of the cotton manufactory, on a most extensive plan. He built two rows of commodious houses, with all convenient appurtenances. And he now employs about two thousand men, women, and children, on the spot, beside nearly the same number in other places.

They had a very large room, but not nearly large enough for the congregation. All that got in, seemed much affected, as they did likewise at five in the morning. About fifty of them are already joined in a society. Fair blossoms! But what will the fruit be?

A remarkable circumstance, we were informed, occurred near this place, about three weeks before. A poor woman, who owed her landlord fourteen pounds, scraped seven together, which she brought him. But he absolutely refused to take less than the whole, yet detained her in talk till evening. She then set out on a car. When she was within a mile of home, she overtook a soldier, who said he was exceedingly tired, and earnestly intreated her, to let him ride

with her on the car, to which she at length consented. When they came to her house, finding there was no town within two miles, he begged he might sit by the fire-side till morning. She told him, she durst not suffer it, as her's was a lone house, and there was none in it but herself and her girl; but at last, she agreed, he should lie in the girl's bed, and she and the girl would lie together. At midnight two men, who had blackened their faces, broke into the house, and demanded her money. She said, "Then let me go into the next room and fetch it." Going in, she said to the soldier, "You have requited me well for my kindness, by bringing your comrades to rob my house." He asked, "Where are they?" She said, "In the next room." He started up, and ran thither. The men ran away with all speed. He fired after them, and shot one dead; who being examined, appeared to be her landlord! So that a soldier was sent to protect an innocent woman, and punish an hardened villain!

Tuesday 19, I preached at ten, to an uncommonly large and serious congregation at Eden-derry. In the evening I preached at Tyrrel's-Pass, where a small, dead society is all that now remains. Such another I found at Coolylough on Wednesday 20. Thursday 21, going to Athlone, I found the scene entirely changed: there has not been for many years so much life in the society. Many of the old, dead members are quickened again. Many are added to them; and there is no jar of any kind among them: they provoke one another only to love and to good works.

Friday 22, It is just seven years since I was here before; and I find little change in many, only that they are more dead to the world, and consequently more alive to God. And for a few that have left them, God has given them double, that are either alive to God, or athirst for him.

Sunday 24, In the afternoon I preached at the east end of the market-house. I scarcely ever saw so numerous a congregation at Athlone; and all were attentive: not a word was heard, and scarcely any motion was to be seen. I trust

the seed now sown will not wither away, but grow up into everlasting life.

Monday 25, Being desired to preach at Ballinasloe, in my way to Aughrim, I stood about eleven in the shade of a large house, and preached to a numerous congregation of Papists and Protestants equally attentive, on *The kingdom of God is at hand*. As I entered Aughrim, the rector, who was waiting at his gate, welcomed me into the country, and desired me to use his church, both now and whenever I pleased: I preached there at six. It was thoroughly filled with well-behaved hearers: but the society here, as well as that at Tyrrel's-Pass, is well-nigh shrunk into nothing! Such is the baleful influence of riches! The same effect we find in every place. The more men increase in goods, (very few excepted) the more they decrease in grace.

Tuesday 26, I went on to Eyre-court. Here also the minister gave me the use of his church; but the people seemed to understand little of the matter. As I had not this privilege at Birr, I went to the square, where the owner of a large house invited me to preach before it. The congregation was exceedingly large; but many of them wild as colts untamed: however, the far greater part of them were seriously attentive. I am in hopes the work of God will revive here also; the rather because he has fully restored one of the most eminent backsliders in the kingdom.

When I came to Tullamore, the minister was willing that I should preach in the church; where both the soldiers and all the officers attended. And our great Captain was present also.

Thursday 28, I supposed the house at Portarlinton would have more than contained the congregation; but it would scarcely contain a third part of them. So I removed to the market-house, and preached on the *General judgment*. The word was quick and powerful, so that very few appeared to be unaffected.

In the evening I preached in the church at Mount-Mellick. Perhaps such a congregation was never there before: but

the greater part of them seemed to be of Gallio's mind, to care for none of these things.

Friday 29, I preached in our own house at Killkenny, to just such another congregation: but those that attended in the morning were of a nobler spirit, and I found uncommon liberty among them. Saturday 30, I preached at Waterford in the court-house, one of the largest in the kingdom. A multitude of people quickly ran together, which occasioned some tumult at first; but it was quickly over, and all were deeply attentive. Surely God will have much people in this city.

Sunday, May 1, At eight I preached in the court-house to a larger congregation than before. At eleven I went to the cathedral, one of the most elegant churches in Ireland. The whole service was performed with the utmost solemnity. After service, the senior prebend, Dr. Fall, invited me to dinner, and desired, "when I came again, I would take a bed at his house." I doubt, that will never be!

At four I preached at the head of the Mall, to a Moorfield's congregation, all quiet and attentive. Monday 2, the congregation at five in the morning was larger than that on Saturday evening; and all of them appeared to have (for the present at least) a real concern for their salvation: O that it may not pass away as the morning dew! I took a solemn farewell of this affectionate people, concluding with those awful words:

" Now on the brink of death we stand;
And if I pass before;
You all may safe escape to land,
And hail me on the shore."

Tuesday 3, We set out for Dungarvan-ferry: but in spite of all the speed we could make, the road was so horrible that we could not reach Youghall before six in the evening: at seven, the court-house was filled from end to end. And such was the attention of all, high and low, that I hope many of them will bring forth fruit to perfection.

Wednesday 4, At five in the morning the court-house was

thoroughly filled : so in the evening I preached in the Mall ; where the congregation was much the same as the last at Waterford ; only that they were in general Protestants, as are most in the town ; who are also some of the most courteous and quiet people in the kingdom.

Thursday 5, Before I came half way to Cork, I was met by about thirty horsemen. We dined at Middleton, and then rode on through a pleasant, well cultivated country to Cork. In the evening, many in the crowded congregation were much comforted. Friday 6, I made an exact enquiry into the state of the society. I found the number was about four hundred, many of whom were greatly in earnest. Many children, chiefly girls, were indisputably justified : some of them were likewise sanctified, and were patterns of all holiness.

But how shall we keep up the flame that is now kindled, not only in Cork, but in many parts of the nation ? Not by sitting still, but by stirring up the gift of God that is in them ; by uninterrupted watchfulness ; by warning every one, and exhorting every one ; by besieging the throne with all the powers of prayer ; and, after all, some will, and some will not improve the grace which they have received : therefore, there must be a falling away : we are not to be discouraged at this, but to do all that in us lies to-day, leaving the morrow to God.

Saturday 7, On this day that venerable saint, Mr. Perrot, desired his grand-daughter, Miss Briggs, who attended him day and night, to go out into the garden, and take a little air. He was reading and hearing her read the three last chapters of Isaiah. When she returned, he was in a kind of ecstacy, the tears running down his cheeks, from a deep sense of the glorious things which were shortly to come to pass. He continued unspeakably happy that day, and on Sunday was, if possible, happier still : and indeed heaven seemed to be as it were opened, to all that were round about him. When he was in bed, she went into his room to see if any thing was wanting ; and, as she stood at the feet of the bed, he smiled and broke out, " God bless

thee, my dear child, and all that belong to thee. Yea, he *will* bless thee!" which he earnestly repeated many times, till she left the room. When she went in the next morning, Monday 9, his spirit was returned to God.

So ended the holy and happy life of Mr. Vincent Perro-net, in the ninety-second year of his age. I follow hard after him in years, being now in the eighty-second year of my age. O that I may follow him in holiness: and that my last end may be like his!

Sunday 8, In the afternoon I stood in the vacant space near the preaching-house, capable of containing many thousands. An immense number assembled: there was no disturbance: the days of tumult here are over: and God has now of a long season made our enemies to be at peace with us.

Monday 9, About noon I preached at Kinsale, in the old Bowling-green, which lies on the top of the hill, and commands a large prospect, both by sea and land. All behaved well, but a few officers, who walked up and down, and talked together during the whole service. The poor in Ireland in general are well behaved: all the ill-breeding is among well-dressed people. In the evening I preached in the main street at Bandon, to a very numerous congregation; but some of them were better clothed than taught, for they laughed and talked great part of the time.

Such a transaction occurred here last week, as has not occurred this century. A soldier walking over the bridge, met a countryman, and, taking a fancy to his stick, strove to wrench it from him: his companion knocked the soldier down: news of this being carried to the barracks, a whole troop of soldiers marched down, and, without any provocation, fell upon the countrymen coming into the town, pursued them into the houses where they fled for shelter, and hacked and hewed them without mercy: two and forty were wounded, several maimed, and two killed upon the spot.

Wednesday 11, I returned from Bandon to Cork, and, after endeavouring to confirm those that were much alive to

God, on Friday 13, with some difficulty, I broke loose from my affectionate friends, and in two long stages reached Kilfinane. It being too stormy to preach abroad, I preached in the assembly room: all the hearers were serious and well-behaved. I trust, some will bring forth fruit with patience.

Afterwards I took a survey of the Danish mount near the town, the first I have seen surrounded with a triple ditch: but it is not either so high or so large as that near Dundee. Is it not strange, that the Irish, as well as the Scots, should so soon have driven out those merciless robbers, who defied all the strength of England for so long a time?

Saturday 14, I found a far greater curiosity, a large Druidical temple. I judged by my eye, that it was not less than a hundred yards in diameter: and it was, if I remember right, full as entire as Stone-henge, or that at Stanton-Drue. How our ancestors could bring, or even heave, these enormous stones, what modern can comprehend!

In the evening we found many of our old friends at Limerick were removed to Abraham's bosom. Sunday 15, (Whitsunday) the service at the cathedral began at eleven, and lasted till three. It concluded a little sooner, by *my* assisting at the Lord's-Supper, at the request of the clergymen. Between five and six I took my stand near the custom-house, amidst an innumerable multitude of people; but they were

“ Wild as the untaught Indian's brood.”

They made such a wonderful noise, that I judged it best to give them the ground, and retire to our own house. Monday 16, I restored the select society, which had been quite neglected. In the evening I earnestly exhorted all our brethren, to set out again in the good old way, and to run, with patience, the race that is set before them.

Tuesday 17, In my way to Gort, I was met by some of our brethren of Killchrist, a village eight miles beyond it, giving me an invitation from Colonel Pearse, to lodge at his house. He sent me to Killchrist, in one of his own carriages. There I found a large number of plain people, to

whom I preached in the yard. Thence I returned to the Colonel's, but the house being full of genteel company, I was out of my element, there being no room to talk upon the only subject which deserves the attention of a rational creature.

Wednesday 18, Learning that a little girl had sat up all night, and then walked two miles to see me, I took her into the chaise, and was surprised to find her continually rejoicing in God. The person, with whom the preachers lodge, informed me, that she had been two years possessed of his pure love. We breakfasted at Athenry, once a populous city: but now *Seges est, ubi Troja fuit*. In the afternoon we went on to Ballinrobe.

Having heard a remarkable account of the Charter-school here, I resolved to see it with my own eyes: I went thither about five in the afternoon, but found no master nor mistress. Seven or eight boys, and nine or ten girls (the rest being rambling abroad) dirty and ragged enough, were left to the care of a girl, half the head taller than the rest. She led us through the house. I observed first the school-room, not much bigger than a small closet. Twenty children could not be taught there at once, with any convenience; when we came into the bed-chamber, I enquired, "How many children now lodge in the house?" and was answered, "fourteen or fifteen boys, and nineteen girls." For these boys there were three beds, and five for the nineteen girls. For food I was informed, the master was allowed a penny farthing a day for each! Thus they are clothed, lodged, and fed! But what are they taught? As far as I could learn, just nothing! Of these things I informed the commissioners for these schools in Dublin: but I do not hear of any alteration. If this be a sample of the Irish charter-schools, what good can we expect from them?

In my way from Limerick hither, I read, and carefully considered, Major Vallancy's Irish Grammar, allowed to be the best extant. And, supposing him to give a true account of the Irish language, it is not only beyond all comparison worse than any ancient language I know any thing of, but

below English, French, German, Italian, Spanish, or any other modern language. The difficulty of reading it is intolerable, occasioned chiefly by the insufferable number of mute letters, both of vowels and consonants; the like of which is not to be found in any language under heaven. The number of pronouns, and the irregular formation of the verbs, is equally insufferable. But nothing is so insufferable as their poetry; the whole construction of which is so trifling and childish, and yet requires more pains to write than either the modern rhyme or the ancient attention to long and short syllables!

Friday 20, I went on to Castlebar. Here I generally find a welcome reception. Almost all the inhabitants here love us well, and believe the Methodists are good men.

Saturday 21, Mr. Browne of Relins, about three miles from Castlebar, invited us to his house. It is one of the pleasantest places I have seen in the kingdom; but it was not so pleasant as when I was there first. For his lovely wife, and an amiable daughter, are both gone into a better country.

Sunday 22, (Trinity-Sunday), I preached in the morning, on *There are three that bear record in heaven*. The congregation at church was remarkably well-behaved; and the rector preached a sound, useful sermon. At five, I preached to an exceedingly numerous congregation, and afterwards administered the sacrament to the society. Two clergymen were with us, the curate of Castlebar, and the curate of a neighbouring parish; one of whom already enjoys the peace of God, and the other was earnestly seeking it.

Monday 23, After a long day's journey, I preached in the new court-house at Sligo, to far the worst congregation that I have seen since I came into the kingdom. Some (miscalled gentry) laughed and talked without fear or shame till I openly reproved them. And the rabble were equally rude near the door. In the morning I preached in our own preaching-house, chiefly for the sake of Mrs. Simpson, a mother in Israel, who has been long confined to her room. Walking about noon I was caught in a heavy shower, and

contracted a severe cold : however, I preached in the evening to a far civilier congregation than the night before. So I think my labour here was not quite in vain.

Wednesday 25, I preached about ten in the court-house at Manor-Hamilton, and then rode over the Black-Mountain, now clothed with green, and through a delightful road to Florence-Court. Here I observed the parti-coloured gates (as they were some years since) to be painted plain red. The wind was high and piercingly cold ; yet the multitude of people obliged me to preach in the open air.

Thursday 26, I preached in the assembly-room at Swadlingbar, but not without difficulty, my cold being so increased, that I could not sing, nor speak, but just in one key : however, I made shift to preach in the church at Balliconnel in the evening, though it was very full and consequently very hot. Friday 27, feeling myself much as I was eleven years ago, and not knowing how short my time of working might be, I resolved to do a little while I could. So I began at five, and though I could scarcely be heard at first, yet the more I spoke, the more my voice was strengthened. Before I had half done every one could hear. To God be all the glory !

About ten I preached at Killishandra, to a multitude of people : but my voice was now so strengthened that every one could hear. In the evening, there being no house at Killmore that could contain half the congregation, I was obliged again to preach abroad. There were several sharp showers, but none went away ; for it pleased the Lord to send therewith gracious rain on the souls of them that feared him.

Saturday 28, At five, though I had not quite recovered my voice, I judged it best to speak as I could : so I preached in Mr. Creighton's barn, and at seven in the ball-room at Cavan. I had designed to go straight from hence to Clones, but a friend sending me word, that Mr. Sanderson was willing I should preach in his church at Ballihays, I altered my purpose and went thither. Abundance of people were waiting for me : but Mr. Sanderson having changed his

mind, I preached in the inn-yard to a very well-behaved congregation of rich as well as poor. Hence I went on to Clones, where I found such a society as I had hardly seen in Ireland, making it a point of conscience to conform to all our rules, great and small. The new preaching-house was exceedingly neat, but far too small to contain the congregation. The first time I preached to-day, was with difficulty; the second and third with less; the fourth with none at all.

Sunday 29, The morning service, so called, began between twelve and one. At five, the storm was so high, that I could not preach in the market-place, as I first designed. At length we pitched upon a sloping meadow near the town, where we were perfectly sheltered by the hill. I supposed the congregation would have filled the house at Dublin more than twice over. We had several showers; but the people regarded them not, being wholly taken up with better things.

Monday 30, We went on to Caledon. A convenient preaching-house is just built here, which, after the forms were removed, just contained the congregation. The power of God was very unusually present among them. Many were cut to the heart, and refused to be comforted, till God spoke peace to their souls. And many did already rejoice with joy unspeakable.

When we came to Armagh on Tuesday, the wind was extremely high, and the air as cold as it used to be in December: however, we had no place that could contain the congregation, but Mr. M'Gough's avenue. And here the people crowding close together, did not seem to regard either cold or wind.

Tuesday 31, We took a walk to the primate's palace, and had a full view of the house. It is elegant in the highest degree, and yet not splendid; and it is furnished throughout, in a handsome, though not in a costly, manner. Since I was here before, he has added an obelisk an hundred feet high, and a dairy-house, with many other conveniences, and a chapel, never yet used! But we were informed, "He

designs to do many things more!" How well then may it be said to him,

" Tu secunda marmora

Locas sub ipsum funus, et sepulchri

Immemor, strais domos!"

At eleven I preached in the Avenue again. It rained all the time, yet the congregation was large and attentive. Afterwards a decent woman, whom I never saw, either before or since, desired to speak with me, and said, " I met you at Caledon. I had then a violent pain in my head for four weeks; but was fully persuaded I should be well if you would lay your hand on my cheek, which I begged you to do. From that moment I have been perfectly well." If so, give God the glory. In the evening the rain drove us into the market-house, where we were a little disturbed by two or three drunken men. But all the rest (a numerous congregation) behaved with deep seriousness.

Wednesday, June 1, I took my leave of my co-eval Mr. M'Cough, whom I scarcely expect to see again in this world. About ten I preached at Blackwater town, in Mr. Roe's yard, to a large and elegant congregation; and in the evening to a larger still, at the side of the fort at Charlemount. Mrs. T. was an unspeakable blessing to this town, while Mr. T. was stationed there. And the revival of religion, which began then, has been increasing ever since.

In the road to and from Charlemount, I had a good deal of conversation with that amiable woman, Mrs. R. God has indeed dealt very mercifully with her, and her soul is at present much alive. I have great hopes, that she and her lovely family will be patterns to all that are round about them.

Thursday 2, I went to Mr. Caulfield's, the rector of Killeman, three miles from Charlemount. His house is agreeably situated, at the head of a beautiful avenue, in which I preached to a very numerous congregation, most of whom seemed to be deeply affected. I sent my horses on to

Mr. Cook's town, ten Irish miles, Mr. Caulfield sending *me* thither, Friday 3, with a pair of his. At ten I preached there, and then hastened forward, but I could not reach Londonderry before seven. We then found, notwithstanding they had but short notice, a congregation gathered from all parts. The society here has not been so well established for many years as it is now. What is principally wanting is zeal for God, and entire self-devotion to him.

Sunday 5, At eight I strongly applied the latter part of the thirteenth chapter to the Romans. We had a very decent congregation at Church, but not so many communicants as I expected. At six, our room was thoroughly filled with as serious hearers as ever I saw. Monday 6, we had a numerous congregation in the morning, of rich, as well as poor. But who is able effectually to warn these, to flee from the wrath to come?

At eleven I preached in an open place at Newtown, sixteen miles from Londonderry. In the evening we had at Colerain a larger congregation than at Clones itself: and they seemed a more intelligent people than most I have met with: indeed, the whole town is different from all that I have seen. There is no hurry or noise, but all quiet and still, both by day and by night: so that no wonder so many here receive the gospel of peace, and bring forth fruit unto perfection.

Tuesday 7, I accepted the offer of the Presbyterian meeting, and preached there at noon and at six in the evening. Wednesday 8, after preaching in the morning, I left many of the loving people in tears, and went on to Ballimoney, where I preached in the court-house, to a very civil and a very dull congregation. From hence we went to Ballimena. In the afternoon I walked over to Gracehill, the Moravian settlement: beside many little houses for them that are married, they have three large buildings, (on the same plan with that at Fulneck) having the chapel in the middle, the house for the single men on the left hand, and that for the single women on the right. We spent one or two agreeable hours in seeing the several rooms. Nothing can exceed the

neatness of the rooms, or the courtesy of the inhabitants; but if they have most courtesy, we have more love. We do not suffer a stranger, especially a Christian brother to visit us, without asking him either "to bite or sup." "But it is *their way*." I am sorry to say, so it is. When I called on Bishop Antone in Holland, an old acquaintance, whom I had not seen for six and forty years, till both he and I were grown grey-headed; he did not ask me so much as to wet my lips! Is not this a shameful way? A way, contrary not only to Christianity, but to common humanity! Is it not a way that a Jew, a Mahometan, yea, an honest Heathen would be ashamed of?

Having now finished an ingenious book, "Le Vrayeur's Animadversions on the Ancient Historians," I thought a few passages worth transcribing, as containing some uncommon remarks. He says more for the veracity of Herodotus than ever I saw before, and convinces me that his authority is more to be relied on than that of Polybius, who, "contrary to the truth of history, makes Scipio an example of Continnence, in giving up the fair captive to the Spanish Prince; whereas, in fact, he never would, nor did restore her to her husband."

"There is not a more incredible relation in all the Roman History, than that Clelia and all the Roman Virgins, who were hostages to the Hetrurians, swam over the river Tyber to Rome. Surely they would scarcely have dared to look upon so rapid a river, much less to plunge into it! Especially when there was no necessity, for the peace was then almost concluded.

"Some writers affirm, and it is earnestly believed, that Belisarius was reduced to *beggary*: but it is a mere fable: on the contrary, the Emperor Justinian heaped titles and honours upon him to the last; although he recalled him out of Italy, after he had been defeated there by the French. Procopius, who wrote largely concerning him, says not one word of his being reduced to poverty."

Thursday 9, Between nine and ten I preached in the court-house at Antrim, to a large, staring congregation.

Thence we went on to Belfast, through miserable roads. At six I preached in the Linen-hall, to a large congregation, admirably well-behaved. I often wonder, that among so civil a people, we can do but little good!

Friday 10, We came to Downpatrick, where the preaching-house being too small, we repaired, as usual, to the grove, a most lovely plain, very near the venerable ruins of the cathedral; the congregation was as large as that at Belfast, but abundantly more awakened. The people in general were remarkably affectionate: they filled the large preaching-house at five in the morning; and we seemed to be as closely united with them, as with one of our old societies in England.

About eleven on Saturday I preached in the Linen-hall at Ballinhanach, to a numerous congregation. The country from hence to Lisburn, is wonderfully pleasant and fruitful. At six I preached in the Presbyterian-meeting, a large and commodious building. And I was now with the most lively society that I have seen for many days; owing chiefly to the good providence of God bringing sister Johnson hither. She came indeed in an acceptable time; for J— W— and his wife, who for many years had been pillars, had left the society. They had one child, a son, about nineteen years old, of whom they were fond enough: by a fall from his horse he was killed in a moment, leaving his parents inconsolable; just then she came to Lisburn, and visited them. God opened her mouth, both in exhortation and prayer. They saw and acknowledged his hand. She was enabled to give up her child to God; he cried out, "Surely God has sent an angel from heaven to comfort us!" Both of them joined the society, and are more in earnest for salvation than they have been for many years.

Sunday 12, We had a solemn opportunity in the morning. In the afternoon, as no building could contain the people, I stood abroad and proclaimed, *There is joy in heaven over one sinner that repenteth, more than over ninety and nine just persons who need not repentance.* The hearers

(allowing five persons to a square yard) were seven or eight thousand.

At eleven I preached in the church-yard at Lurgan. The sun shone extremely hot; but we were sheltered from it, partly by the church, and partly by the spreading trees. In the afternoon I went on to Tandragee, one of the pleasantest towns in Ireland, surrounded by woods and fruitful hills, with a clear river running between them. At six I stood in the grove, where the tall elms shaded both me and the numerous congregation: several gentlemen and clergymen were among them; and all behaved with serious attention.

I lodged at the Rev. Dr. L——'s, where my time seemed exceedingly short. Wednesday 15, the scene changed from a palace to a cottage at Derry-Anvil, a small village, surrounded by a bog, but inhabited by lively Christians. About eleven I preached in a shady orchard, to an exceedingly large congregation; in the evening, to a still larger at the Grange, a small village on the top of a hill. Many showers went to the right and the left, while I was preaching; but only a few drops fell upon us.

Thursday 16, About eight I preached at Rich-hill, where there were many backsliders, on *How shall I give thee up, Ephraim?* In the afternoon I came to Newry, where I never before had any tolerable place to preach in: but the Presbyterians now offered me the use of their large and handsome meeting-house; perhaps it never was filled before. I believe the occasion required me to speak very plainly, which I did from Elijah's question, *How long halt ye between two opinions?* And I applied it to the conscience of each person, rich and poor, with all possible plainness.

Friday 17, Many of our friends from Dublin gave us the meeting at Drogheda, a large handsome town, which seemed to me to be little inferior to Waterford. After much opposition, a small society is formed here. I preached in the Sessions-house, a large commodious room, which was quickly filled with rich and poor. The mayor himself, and several of the aldermen, took care that none should make any dis-

turbance. God gave us an exceedingly solemn season. After sermon I gave a short account of the rise of Methodism. I believe all were so satisfied that there will scarcely be any more persecution of the Methodists at Drogheda.

Saturday 18, Having visited all the places I proposed, I came back to Dublin, just as well as I set out, my strength having been as my day.

Sunday 19, I exhorted a crowded audience to bring forth fruits meet for repentance; and afterwards pressed the exhortation on our own society. Monday 20, I visited one ill of a violent fever, and calmly triumphing over sickness, pain, and death. In the evening I received a letter from a physician, whom the next morning I carried to see her: he thoroughly understood her case. And from the day she followed his prescription, she began to recover. I feared very many of the society would be lost before my return: but I found only three; so that seven hundred and thirty-seven of them remained.

Wednesday 22, I went with twelve or fourteen of our friends on the canal to Prosperous. It is a most elegant way of travelling, little inferior to that of the track-skaitis in Holland. We had fifty or sixty persons in the boat, many of whom desired me to give them a sermon: I did so, and they were all attention. In the evening I preached at Prosperous, to a numerous congregation, on the *General judgment*. After preaching at five in the morning, Thursday 23, I took boat with a larger company than before, who, about eleven, desired me to preach; for which they appeared to be exceedingly thankful.

Tuesday 28, By the good providence of God, I finished the eighty-second year of my age. Is any thing too hard for God? It is now eleven years since I have felt any such thing as weariness. Many times I speak till my voice fails, and I can speak no longer. Frequently I walk till my strength fails, and I can walk no farther: yet, even then, I feel no sensation of weariness; but am perfectly easy from head to foot. I dare not impute this to natural causes. It is the will of God.

Friday, July 1, Most of our travelling preachers met, to confer together on the things of God: we began and ended in much peace and love, being all resolved, not to *do the work of the Lord so lightly*. Sunday 3, we had a larger congregation than ever at St. Patrick's, where many of our brethren found such a blessing, that they will not easily be so prejudiced against the church, as they were in time past.

Wednesday 6, We concluded our Conference. I remember few such Conferences, either in England or Ireland; so perfectly unanimous were all the preachers, and so determined to give themselves up to God.

Sunday 10, I went on board the Prince of Wales, one of the neatest ships I ever was in. We left the work of God increasing in every part of the kingdom more than it has done for many years. About two in the morning we sailed out of Dublin-Bay, and came into Holyhead-Bay before one in the afternoon on Monday 11; that evening we went on to Gwendy; Tuesday 12 to Kimmel, one of the pleasantest inns in Wales; surrounded with gardens and stately woods, which their late proprietor must see no more! Wednesday 13, we reached Chester. After preaching there between five and six in the evening, I stepped into the stage coach, which was just setting out, and travelling day and night, was brought safe to London on Friday 15, in the afternoon. Sunday 17, I preached both morning and evening on the education of children. I now spoke chiefly to the parents, informing them that I designed to speak to the children at five the next morning.

Monday 18, At five, not only the morning chapel was well filled, but many stood in the large chapel; I trust they did not come in vain. The rest of the week I was fully employed in writing for the Magazine, and preparing for the Conference. Sunday 24, I preached at West-street, morning and afternoon: when both the largeness and earnestness of the congregation gave me a comfortable hope of a blessing at the ensuing Conference. Tuesday 26, our Conference began, at which about seventy preachers were present whom

I had invited by name. One consequence of this was; that we had no contention or altercation at all, but every thing proposed was calmly considered, and determined as we judged would be most for the glory of God.

Monday, August 1, Having, with a few select friends, weighed the matter thoroughly, I yielded to their judgment, and set apart three of our well-tryed preachers, John Pawson, Thomas Hanby, and Joseph Taylor, to minister in Scotland. And I trust God will bless their ministrations, and shew that he has sent them. Wednesday 3, our peaceful Conference ended, the God of power having presided over all our consultations.

Sunday 7, After preaching in the morning at West-street, and in the afternoon at the new chapel, I took a solemn leave of the society; and on Monday 8, went in the diligence to Portsmouth Common. Here I found a lively, and consequently an increasing society. Tuesday 9, I crossed over to the Isle of Wight: here also the work of God prospers: we had a comfortable time at Newport, where is a very teachable, though uncommonly elegant, congregation. Wednesday 10, we took a walk to the poor remains of Carisbrook-castle. It seems to have been once exceedingly strong, standing on a steep ascent: but even what little of it is left is now swiftly running to ruin. The window indeed through which King Charles attempted to make his escape is still in being, and brought to my mind that whole train of occurrences, wherein the hand of God was so eminently seen.

Thursday 11, About noon I preached in a little court, in the town of Portsmouth. The people were all attention: so there was a much larger congregation in the evening, in St. George's-square. Surely, after all the stumbling-blocks which have been thrown in the way, God will have many souls in this place.

Friday 12, I preached at Winchester; and on Saturday 13, went on to Salisbury. As Captain Webb had just been there, I endeavoured to avail myself of the fire which he seldom fails to kindle. The congregation in the even-

ing was very large, and seemed to be deeply affected; so they did again at eight on Sunday morning, but I believe the greatest blessing was in the evening; particularly during the prayer, wherein God was pleased to move many in an uncommon manner.

Monday 15, I preached in Shaftsbury at nine, to such a congregation as I had not seen there before. I was glad to see among them the gentleman who, thirty years ago, sent his officer to discharge me from preaching in his borough. About two I preached at Castle-Cary, to as many as could well hear. And I believe there were very few who did not feel that God was with us.

In the evening I preached at Shepton-Mallet, but the house would not near contain the congregation. For many years this society was remarkably dead; but it is now one of the liveliest in England.

Tuesday 16, We went on to Taunton, where I expected little good: but I was agreeably disappointed: the house was thoroughly filled: a solemn awe sat upon the whole congregation, and God spoke to their hearts. The house was nearly-filled at five in the morning, a sight never seen here before. Wednesday 17, Collumpton-house was more than filled, many being constrained to go away. And I found uncommon liberty of speech here, as well as at Exeter in the evening.

Thursday 18, I had a pleasant journey to Plymouth-Dock, the rain having but just laid the dust. The late separation here seems to have done little hurt; a few turbulent men have left us, but men of a more quiet spirit are continually added in their stead: so that on the whole we are gainers by our loss. Such is the wisdom of God!

Friday 19, In the evening I preached in the new house at Plymouth: this also was well filled. Sunday 21, I preached at the dock at seven, and the house contained us pretty well; but in the evening, it was thought, as many went away as got in. After preaching, I gave them a plain account of the beginning and progress of that great work of God, vulgarly called Methodism.

Monday 22, I took a cheerful leave of our brethren at the dock, leaving them well united together; and on the following days preached at Lescard, St. Austle, Stricker, (a new place near it,) Helston, Morazian, and Penzance.

Thursday 25, About nine I preached at Mousehole, where there is now one of the liveliest societies in Cornwall. Hence we went to the Land's End, in order to which we clambered down the rocks to the very edge of the water. And I cannot think but the sea has gained some hundreds of yards since I was here forty years ago. In the evening I preached at St. Just, where are still many of our eldest brethren, although many are gone to Abraham's bosom.

Friday 26, In the evening I preached in the market-place at St. Ives, to almost the whole town. This was the first place in Cornwall where we preached, and where Satan fought fiercely for his kingdom; but now all is peace. I found old John Nance had rested from his labours. Some months since, sitting behind the preacher in the pulpit, he sunk down, was carried out and fell asleep!

Saturday 27, About nine I preached at the copper-works, near the Hale, in the new preaching-house. I suppose such another is not in England nor in Europe, nor in the world: it is round, and all the walls are brass; that is, brazen slugs. It seems nothing can destroy this till heaven and earth pass away.

At two the stewards of all the societies met at Redruth. There is nothing but peace and love among them, and among the societies from whence they came, and yet no great increase!

At our love-feast in the evening, several of our friends declared, how God had saved them from inbred sin, with such exactness, both of sentiment and language, as clearly shewed they were taught of God.

Sunday 28, At half past eight I preached at St. Agnes, to the largest congregation I ever saw there. Between one and two I preached in the street at Redruth to thousands upon thousands: and my strength was as my need; yet I was afraid, lest I should not be able to make all those hear that

assembled in the evening. But, though it was supposed, there were two or three thousand more than ever were there before, yet they heard, (I was afterwards informed) to the very skirts of the congregation, while I applied those solemn words; *One thing is needful.*

Wednesday 31, I preached at Launceston: September 1, in the market-place at Tiverton; and on Friday 2, opened the little preaching-house at Wallington. At noon I preached in an ancient, venerable building, once belonging to a Lord Chief Justice. It is oddly called Cat-hanger. Having a stupid people to deal with, I spoke exceedingly plain. And I think many of them, even Somersetshire farmers, felt as well as heard. Thence we went on to Ditchet: the people here are all attention; so that I had nothing to do but apply the promises. The society is continually increasing, and more and more of the hearers are convinced and justified. What is the strangest thing is, there is no opposer in the town, but rich and poor all acknowledge the work of God. Saturday 3, in the afternoon the good providence of God brought us once more well to Bristol.

Sunday 4, Finding a report had been spread abroad, that I was just going to leave the church, to satisfy those that were grieved concerning it, I openly declared in the evening, that I had now no more thought of separating from the church, than I had forty years ago.

Tuesday 6, I preached at Paulton and Coleford; Wednesday 7, in an open place, near the road at Mells: just as I began, a wasp, though unprovoked, stung me upon the lip: I was afraid it would swell so as to hinder my speaking; but it did not. I spoke distinctly nearly two hours in all, and was no worse for it. In the evening I preached with much satisfaction at Frome; to a mixed multitude of rich and poor; and afterwards strongly exhorted them that had believed to walk in love, after the example of our great Master.

On Thursday I preached at Trowbridge, and on Friday at Bradford, where the work of God has much increased lately: indeed it has increased this year through the whole

Circuit, as it has not done for twenty years before. On Saturday evening I preached at Bath. Sunday 11, Mr. Bradburn preached at seven, and Mr. Collins about two in the afternoon. I began the service at eleven, and preached on part of the epistle, Ephesians iii. 14, &c. Both then and in the evening the word *distilled as the dew, and as the rain on the tender herb.*

Tuesday 13, I preached at Stoke, and in the evening at Pensford, where, I fear, after all the pains we have taken, the generality of the people know just as much of religion as the Hottentots. Wednesday 14, I preached in the evening in Temple-church, on Psalm lxxiv. 14. In the old translation it runs, *The help that is done upon earth, God doth it himself.* (A glorious and important truth!) In the new, *Working salvation in the midst of the earth.* What a wonderful emendation! Many such emendations there are in this translation: one would think King James had made them himself.

Thursday 15, I went over to Hannam once more, and saw poor disconsolate Louisa, still wrapping herself up naked in her blanket, and not caring to speak to any one: the late pretty tale of her being the Emperor's daughter, is doubtless a mere catch-penny; and her four and twenty examinations are as credible as Mahomet's journey through seventy thousand heavens.

Sunday 18, I read prayers and preached at the new room in the morning, at two under the sycamore in Kingswood, and at five near King's-square in Bristol. In the following week I visited the classes, and was amazed to find there is no increase in the society, considering what able and diligent preachers they have had the last year!

Tuesday 27, I visited the little flock at Amesbury, humble, simple, and much devoted to God. Friday 30, about eleven I preached in the church at Midsummer-Norton, to a numerous congregation. The curate (Mr. Sims) read prayers for me, and read them admirably well. About five I began at Ditchet; where it rained almost all the time I preached: but this did not much lessen the congregation;

indeed all of this town, hardly one excepted, seem to have a liking to the truth.

Saturday, October 1, I preached at Shepton to a crowded audience. In the evening I preached at Weaver's-Hall, to such a congregation as I had not seen there for many years. Sunday 2, after reading prayers and preaching, I administered the sacrament to many hundred communicants. We then solemnly renewed our covenant with God. And while we solemnly avouched him to be our God, I believe many felt with holy, humble joy, that he avouched us to be his people: at four we went into the mail coach. At twelve, it being exceedingly dark, the wheel of a waggon touched ours, and the coach was over in a moment, but just on the spot were some rails which stopped it, so that it did not fall to the ground; so that it was easily set right again without any hurt to man or beast. About seven we reached Hyde-Park corner, and the new chapel at eight. Tuesday 4, I made a little excursion into Hertfordshire, and on Friday 7, returned to London.

Monday 10, Setting out for Oxfordshire, I preached at Wallingford in the evening, and at five in the morning. I preached in Oxford at noon, and in the evening at Witney, where the power of God used to be eminently present.

Thursday 13, Returning to Oxford, I once more surveyed many of the gardens and delightful walks. What is wanting but the love of God to make this place an earthly paradise? I preached in the evening to a very serious audience; as also the next evening at High-Wycombe. In all this circuit the work of God appears both to widen and to deepen.

Saturday 15, I returned to London. Sunday 16, at nine in the evening I set out for Norwich. Tuesday 18, and the following days, I visited Yarmouth and the other parts of the circuit.

Saturday 22, I returned to Norwich, and in the evening spoke home to an uncommonly large congregation, telling them, "Of all the people I have seen in the kingdom, for between forty and fifty years, you have been the most fickle,

and yet the most stubborn." However, our labour has not been lost, for many have died in peace. And God is able to say to the residue of these dry bones, "Live!" Sunday 23, I administered the Lord's-Supper to about a hundred and sixty communicants.

Tuesday 25, I crossed over to Lynn, which has been of a long season a cold and comfortless place: but the scene is now entirely changed. Two young, zealous, active preachers, strongly urging the people to expect a full and present salvation, have enlivened both the society and the congregation: but the difficulty was, how to get to London. No coach set out till Friday morning, nor got in before Saturday night: so I took a post-chaise after preaching, and reached Downham between ten and eleven. But here we were informed, that in so dark a night we could not travel over Ely road, which run between two banks, across which are many bridges, where the coachman must drive to an inch: but we knew in whom we trusted, and pushed forward till about one on Thursday we reached London.

Monday 31, I set out for Northamptonshire, and in the afternoon came to Luton. For many years I lodged at Mr. Cole's in Luton; but he was now gone to his long home. The room prepared for me now was very large and very cold, and had no fire-place in it. After dinner I called upon Mr. Hampson, the lawyer, who had made Mr. Cole's will. He gave me with the utmost courtesy, all the information I wanted; and afterwards invited me to lodge at his house, which I willingly did. In the evening the preaching-house was thoroughly filled. And we had a blessed season, both now and in the morning.

Tuesday, November 1, When I came to Northampton, the new Presbyterian meeting-house was offered me, twice as large as our own. The congregation was numerous and deeply attentive. Many attended again in the morning; I trust, not without a blessing. Wednesday 2, I preached at Whittlebury.

Thursday 3, I met with Peru's Treatise upon the Gravel and Stone. I had long supposed, that there could not be in

nature any such thing as a lithontriptic, a medicine that could dissolve the stone without dissolving the bladder. But I am now convinced there is no arguing against matter of fact. The facts here alledged are too recent to be denied, and too clear to be evaded: therefore I cannot but earnestly advise every one that has this dreadful distemper to try without delay, if he can afford it, this sovereign remedy.

Friday 4, I returned to London. Sunday 6, I preached a funeral sermon for that great and good man Mr. Fletcher; and most of the congregation felt that God was in the midst of them. In the afternoon I buried the remains of Judith Perry, a lovely young woman, snatched away at eighteen: but she was ripe for the bridegroom, and went to meet him in the full triumph of faith. Sunday 13, I preached at Shoreditch-church. The congregation was very numerous, and the collection unusually large.

Monday 14, This week I read over again, and carefully considered, Mr. Fry's tract upon Marriage. I wonder it is not more known, as there is nothing on the subject like it in the English tongue. I still think he has proved, to a demonstration, that no marriages are forbidden, either by the Law of God or of England, but those of brothers and sisters, and those in the ascending and descending line. The contrary supposition seems to be built wholly in a misinterpretation of that expression in the eighteenth chapter of Leviticus, Thou shalt not *uncover her nakedness*. But this he clearly shews, does not mean to *marry* a woman, but to *deflower* her!

Sunday 21, I preached in Bethnal-Green church, and spoke as plainly as I possibly could, on *Having the form of godliness, but denying the power of it*. And this I judged to be far more suitable to such a congregation, than talking of justification by faith.

Having promised our friends at Winchester to come and open their preaching-house, when it was ready, I set out on Thursday 24, and preached there in the evening to a numerous congregation. But I have not seen a people less affected; they seemed to be mere stocks and stones: however, I

have cast my bread upon the water: possibly it may be found again after many days. On Friday evening we went into the mail-coach, and reached London at eight in the morning.

Sunday 27, As soon as I had concluded my sermon at the new chapel, I hastened away to preach at St. Luke's, one of the largest parish churches in London. It was thoroughly filled; as it was seven years ago, when I preached there before. God enabled me to speak strong words on the epistle for the day. And I believe some felt that it was now high time to awake out of sleep.

Monday 28, I went to Canterbury; the chapel was more than filled. On Tuesday I found at Dover also a considerable increase of the work of God. Wednesday 30, I went on to Margate. Some years since we had a small society here, but a local preacher took them to himself; only two or three remained, who, from time to time, pressed our preachers to come again. And to remove the objection, that "there was no place to preach in;" with the help of a few friends they built a convenient preaching-house. Thursday I opened it in the evening; the congregation was large, and perfectly well behaved. And I cannot but hope, that after all the stumbling-blocks there will be a people here, who will uniformly adorn the gospel of Christ. On Friday I returned to London.

Monday, December 5, And so the whole week, I spent every hour I could spare in the unpleasing, but necessary, work of going through the town, and begging for the poor men who had been employed in finishing the new chapel. It is true, I am not obliged to do this; but, if I do it not, no body else will.

Sunday 11, I strongly enforced St. James's beautiful description of the wisdom from above. How hard is it to fix even on serious hearers, a lasting sense of the nature of true religion! Let it be right opinions, right modes of worship, or any thing, rather than right tempers!

Thursday 22, I preached at Highgate. Considering how magnificent a place this is, I do not wonder so little good

has been done here. For what has religion to do with palaces?

Sunday 25, Being Christmas-Day, I preached at the new chapel early in the morning, and in the evening; about eleven at West-street. Monday 26, I baptized a young woman brought up an Anabaptist: and God bore witness to his ordinance, filling her heart, at the very time, with peace and joy unspeakable.

This week I endeavoured to point out the Erata in the eight volumes of the Arminian Magazine. This must be done by *me*; otherwise, several passages therein will be unintelligible.

Sunday, January 1, 1786, We began that solemn service, the renewing of our covenant with God, not in the evening as heretofore, but at three in the afternoon, as more convenient for the generality of the people. And God was with us of a truth.

Monday 9, At leisure hours this week I read the life of Sir William Penn, a wise and good man. But I was much surprised at what he relates concerning his first wife, who lived, I suppose, fifty years, and said a little before her death, "I bless God I never did any thing wrong in my life!" Was she then ever convinced of sin? And if not, could she be saved on any other footing than a heathen?

Tuesday 24, I was desired to go and hear the King deliver his speech in the House of Lords; but how agreeably was I surprised: he pronounced every word with exact propriety. I much doubt whether there be any other king in Europe that is so just and natural a speaker.

Tuesday 31, I had a more particular account of Joseph Lee than ever I had before. When I went first to Newcastle-upon-Lyme, I chose him, being a man full of faith and love, to be one of the leaders, steward of the society, and caterer for our family. He discharged his trust with the utmost ability and integrity. He walked humbly and closely with God, and was a pattern to all the town, as well as to all the society. But after some time he was persuaded to quit Newcastle, and settle at Nottingham. There he fell

among Antinomians, and trusting in his own strength, gradually sucked in their opinion, grew less and less strict, and lost first the power, and then the very form of religion. After he had lived some years openly and avowedly without God in the world, while he was one evening quite merry with his jovial companions, one of them said, "Why, Mr. Lee, you were once very godly: you were one of those mad Methodists!" He answered not a word, but leaned his arm on the table and died.

Sunday, February 5, In the morning, while I was applying at the new chapel that solemn declaration, *The Lord's hand is not shortened that he cannot save, nor is his ear waxed heavy, that he cannot hear*, he did indeed speak aloud by his word, so that the stout-hearted trembled. I broke out into prayer: the power of God came mightily upon us, and there was a general cry: but the voice of two persons prevailed over all the rest. One praying, and the other shrieking as in the agonies of death. God relieved the former in a few minutes; the other, not till evening.

This week, in travelling, I read over Dr. Stuart's History of Scotland. He is a writer indeed! As far above Dr. Robertson as Dr. Robertson is above Oldmison. He proves beyond all possibility of doubt, that the charges against Queen Mary were totally groundless; that she was betrayed basely by her own servants, from the beginning to the end: and that she was not only one of the best princesses then in Europe, but one of the most blameless, yea, and the most pious women!

Monday 13, I went to Mitcham, and found a little company just started up, who were all on fire for God. The house being too small, I preached at the front of a house adjoining to the road, where the earnestness of the people made amends for the keenness of the north wind.

Sunday 19, I preached in Horsleydown-church, where, to my no small surprise, no man, woman, or child, seemed to know me, either by face or by name! But before I had done, many of the numerous congregation knew that God was there of a truth.

last visit to that saint of God, cancer in her breast, in continual pain and death.

On leave of the congregation at street, and at Brentford. Monday Newbury, with little interruption a comfortable opportunity, with congregation. But I have not passed twenty years, my lodging-room being foul air. I could not sleep at all till I rose at four and set out at five; but the night, lay so deep, it was with me. I reached Chippenham. Taking fresh air on to Bath, and found a larger congregation than could be expected.

On the 10th, I had appointed to preach in a place where we could not get thither till half past five. I preached without delay; and in the midst of my discourse I said, *Death! where is thy sting? O grave!* Afterwards I visited one, who could not sleep. "I bear with me an experimental witness of the presence of the ever-blessed Spirit." In the afternoon I went over to Kingswood, and preached in excellent order.

I prayed and preached, and administered the sacrament to above five hundred communicants. At five in the evening I preached in Temple church, and at five in the new church. I baptized a young negro, who appeared serious and much affected, as indeed did the congregation. Saturday 11, I rode over to Churchill, five miles from Bristol, where Dr. Barry read the epistle and I preached to a serious congregation.

On the 12th I left Bristol, taking Mr. Bradburn with me, and the change of place and of objects would be a great refreshment to his mind, deeply affected with the loss of his dear wife. In the evening I preached at Stroud: Tuesday 13, at Painswick, with uncommon liberty; and on the 14th at Gloucester. I preached in the old church

(now vanished away) belonging to St. Bartholomew's hospital, which I think was very considerably larger than the new chapel in London.

Wednesday 15, Much snow fell in the night, and quite blocked up the road: yet, with some difficulty, we got through to Tewksbury, where I preached at noon. Abundance of snow likewise fell in the afternoon, but we pushed through it to Worcester. Thursday 16, it was not without some difficulty, that we made our way through the snow to Bewdley. Prejudice is here now vanished away. The life of Mr. Clark turned the tide; and much more his glorious death. I preached about noon, and at Worcester in the evening, where we had an uncommon blessing while I was enforcing, *Thou shalt have no other gods before me.*

Friday 17, At eleven I preached at Bengeworth, and again at six in the evening; I believe, not without effect. Saturday 18, I went on straight to Birmingham. Sunday 19, a large congregation attended in the morning. At ten I went to Saint Mary's, where the curate preached an admirable sermon. At five the preaching-house would not nearly contain the congregation. Afterwards I administered the Lord's Supper to about five hundred communicants.

Monday 20, I met the select society, most of whom are clearly perfected in love. Tuesday 21, at three in the afternoon I preached at Quinton, in the new preaching-house, and in the evening at Birmingham. To-day I read Dr. Withering's Treatise on Foxglove. He says, it frequently cures epilepsies, palsies, insanity, consumptions, and several other diseases. Sunday 26, the church at Madeley, as usual, was far too small to contain the congregation.

I preached on Rev. xiv. 1—7, and exhorted the congregation to cherish that divine ambition of being found faultless before God. We had another large congregation in the afternoon, and all serious as death. I spent the evening at a neighbouring gentleman's house, in close conversation from the beginning to the end.

Monday 27, In the morning I preached at Coalbrookdale, on Isaiah lxvi. 8, 9: and in the evening in Made-

ley church; on John xiv. 22. The church was thoroughly filled; and God reserved the great blessing for the last. We had a glorious opportunity. He poured the dew of his blessing on many souls, and caused many mourners to rejoice with joy unspeakable.

Tuesday 28, After calling at Sheriff-Hales, and giving them a short exhortation, I hastened to Stafford, and found the congregation waiting. I strongly enforced upon them, *The kingdom of God is at-hand*; and then went on to Lane-End. It was past seven, and the wind was piercingly cold: however, I was constrained to preach abroad; and none of us seemed to regard the weather, for God warmed our hearts.

Wednesday 29, We came to our old steady friends at Borslem: but he, with whom I used to lodge, is no more seen: he trusted the Americans with all his substance, and they cheated him out of all: so he came home and died, leaving an amiable widow, and six or seven children.

Cold as it was, the multitude of people constrained me to preach abroad: but I believe none went away. I preached on *Truly, our fellowship is with the Father, and with his Son Jesus Christ*. We have scarcely seen such a time since we came from London. The place seemed to be filled with his glory.

After visiting Newcastle and Congleton, on Saturday, April 1, I came to Macclesfield. Here again I had the satisfaction to find a people much alive to God. Sunday 2, we had a large and serious congregation at the new church, both morning and afternoon. The organ is one of the finest toned I ever heard, and the congregation singing with it, makes a sweet harmony.

Monday 3, About eleven I preached to a crowded congregation in the new house near Chapel-in-le-Frith. Many of these lively people came from among the mountains, and strongly reminded me of those fine verses, wherein Dr. Burton paraphrases those plain words, *The hills are a refuge for the wild goats, and so are the stony rocks for the conies*.

“Te, domine, intonsi montes, te saxa loquuntur
Summa deum, dum amat juga pendulus hircus,
Saxorumque colit latebrosa cuniculus antra.”

It is chiefly among these enormous mountains, that so many have been awakened, justified, and soon after perfected in love. But even while they are full of love, Satan strives to push many of them to extravagance. This appears in several instances : 1, Frequently three or four, yea, ten or twelve, pray aloud all together. 2, Some of them, perhaps many, scream all together as loud as they possibly can. 3, Some of them use improper, yea, indecent expressions in prayer. 4, Several drop down as dead, and are as stiff as a corpse; but in a while they start up, and cry, Glory! Glory! perhaps twenty times together. Just so did the French prophets, and very lately the Jumpers in Wales, bring the real work into contempt. Yet whenever we reprove them, it should be in the most mild and gentle manner possible.

Tuesday 5, In the evening I preached to a lovely congregation at Stockport. Friday 5, I went on as swiftly as I could through Manchester, Wigan, and Bolton. Sunday 16, (Easter-day) I crossed over to Warrington, where, having read prayers, preached, and administered the Lord's-Supper, I hastened back to Bolton. The house was crowded the more, because of five hundred and fifty children, who are taught in our Sunday-schools: such an army of them got about me when I came out of the chapel, that I could scarcely disengage myself from them.

Monday 17, I went on to Blackburn, which was sufficiently crowded, it being the fair-day. No house would contain the people; so I stood abroad and expounded that awful scripture, *I saw the dead, small and great, stand before God.* All were still as night, unless when they sung. Then their voices were as the sound of many waters.

Tuesday 18, I preached at Paddiham, Burnly, Southfield, and Colne. Thursday 20, I went to Otley, and found God was there, both in the evening and morning service. Friday 21, I preached at Yeadon, where the work of God is rapidly going forward. Such a company of loving children I have

no where seen, but at Oldham, near Manchester. Sunday 23, I preached in Haworth church in the morning, and Bingley church in the afternoon; but as there were many hundreds that could not get in, Mr. Atmore preached abroad at the same time. In the evening I preached to a huge multitude at Bradforth. Surely the people of this town are highly favoured, having both a vicar and a curate that preach the truth.

Monday 24, I preached at Halifax: Tuesday 25, at ten, in Heptonstall church (the ugliest I know) and in the afternoon at Todmorden church. How changed are both the place and the people since I saw them first. "Lo! the smiling fields are glad! And the human savages are tame!"

Thursday 27, I preached at Greatland at ten, and at Huddersfield in the evening. Friday 28, I preached at Longwood-house, the owners of which are a blessing to all the poor, both in spirituals and temporals. Saturday 29, the wind drove us in the evening into the Cloth-hall, in Gildersome, where I expounded and applied, *The things that are seen are temporal; but the things that are not seen are eternal!*

Sunday 30, I preached in the new house at Dewsbury, as I had intended. I could not preach abroad at Birstal at noon because of the boisterous wind. I got some shelter from it at Wakefield, while I applied those words in one of the Psalms for the day, *He healeth them that are broken in heart, and giveth medicine to heal their sickness.* On Monday, May 1, and Tuesday, I preached at Leeds: on Wednesday, at the church at Horseforth, with a remarkable blessing. Thurs. 4, preaching at Tharcaston in the way, in the evening I preached at York. Sunday 7, in the morning I preached in St. Saviour's church, thoroughly filled with serious hearers: and in the afternoon at St. Margaret's, which was over-filled, many being constrained to go away. We had a love-feast in the evening, at which many artlessly testified what God had done for their souls. I have not for many years known this society in so prosperous a condition. This is undoubtedly owing first to the exact discipline, which has for some time

been observed among them ; and next, to the strongly and continually exhorting the believers to go on to perfection.

Monday 8, I preached about one in the new house at Easingwood, and in the evening at Thirsk. Tuesday 9, I went on to Richmond. I alighted, according to his own desire, at Archdeacon Blackburn's house. How lively and active was he some years ago ! I find he is two years younger than I ; but he is now a mere old man, being both blind, and deaf, and lame ! Who maketh thee to differ ? He durst not ask me to preach in his church, " for fear somebody should be offended : " so I preached at the head of the street, to a numerous congregation ; all of whom stood as still, (although it rained all the time) and behaved as well as if we had been in the church.

Thursday 11, I rode through a lovely country to Barnardcastle, and found much life in the congregation. Friday 11, about noon, we came to Appleby, the county town of Cumberland. A very large room being provided, I preached with much liberty, and then cheerfully went on to Penrith.

In my way hither I looked over Lord Bacon's ten centuries of experiments : many of them are extremely curious, and many may be highly useful. Afterwards I read Dr. Andersson's account of the Hebrides. How accurate and sensible a writer ! but how clearly does he shew, that through the ill-judged salt, the herring-fishery there, which might be of great advantage, is so effectually destroyed, that the king's revenue therefrom is annihilated, yea, that it generally, at least frequently, turns out some thousands of pounds worse than nothing !

Friday 12, I preached at Carlisle, and Saturday 13, after a long day's journey, at Glasgow. After spending three days here fully employed, on Wednesday 17, we went on to Edinburgh. Here likewise I had much and pleasant work. On Friday 19, I went forward to Dundee, and on Saturday 20, to Arbroath, where I spent the Lord's day in the Lord's work.

Monday 22, Having a long day's journey before us, we set out at half past three, so we came early to Aberdeen.

Wednesday 24, we had an exceedingly solemn parting; as I reminded them, that we could hardly expect to see each other's face any more till we met in Abraham's bosom.

Thursday 25, We set out early; but when we came to Bervey, the inn was full: there was no room for man or beast; so we were constrained to go a double stage, to Montrose. But the storm was so high, we could not pass for several hours. However, we reached Arbroath soon after six, and a large congregation was deeply attentive, while I applied, *To him that hath shall be given; but from him that hath not shall be taken away, even what he assuredly hath.* The storm was still so high, that unless we set out at night, we could not pass till nine in the morning: so we went on board at eleven. The wind was then so strong that the boat could scarcely keep above water. However, our great Pilot brought us safe to land, between one and two in the morning. Saturday 27, about three we came to the new inn, and rested till between six and seven: thence going gently on to Kinghorn, we had a pleasant passage to Leith. After preaching, I walked to my lovely lodging at Coates, and found rest was sweet.

Sunday 28, I preached first in our own house, and at noon on the Castle-hill. I never saw such a congregation there before. The chair was placed just opposite to the sun: but I soon forgot it, while I expounded those words, *I saw the dead, small and great, stand before God. In the evening the whole audience seemed to feel, Without holiness no man shall see the Lord.*

Tuesday 30, I had the happiness of conversing with the Earl of H—— and his Lady, at Dunbar. I could not but observe both the easiness of his behaviour, (such as we find in all the Scottish nobility) and the fineness of his appearance, greatly set off by a milk-white head of hair. Wednesday 31, I took a view of the stupendous bridge, about ten miles from Dunbar, which is thrown over the deep glen that runs between the two mountains commonly called the Peas. I doubt whether Lewis the XIVth ever raised such a bridge as this.

In the evening I preached at Berwick-upon-Tweed. Thursday, June 1, at Alnwick. Friday 2, I was desired to lay the first stone of the preaching-house there. A very large congregation attending, we spent some time on the spot in solemn prayer, and singing praise to God. About noon I preached in the Town-hall at Morpeth: in the evening at Newcastle. How different is the spirit of this congregation to that of most of those I have seen lately!

Whit-Sunday, June 4, I preached at eight to an amazing congregation, at the Ballast-hill: but doubled by that of the Fell, in the afternoon. But it was supposed that at the Garth-heads in the evening was as large as both together. On Monday and Tuesday the congregations were larger than I ever remember. Wednesday 7, at five we had a solemn parting. About noon I preached at North-Shields, in a tent erected near the town, to a very numerous congregation. In the evening I preached at Sunderland. About eleven on Friday, I preached in the church at Monkwearmouth, on those words in the second lesson, *If thou canst believe, all things are possible to him that believeth.* Friday 19, I preached at Durham about eleven, and in the evening at Hartlepool. I preached in the Town-hall, where many appeared to be very deeply affected. Surely the seed will spring up at last even here, where we seemed so long to be ploughing on the sand.

Saturday 10, I went to Darlington. Since I was here last, Mr. — died, and left many thousands of pounds to an idle spendthrift, but not one groat to the poor! O unwise steward of the mammon of unrighteousness! How much better for him, had he died a beggar. Sunday 11, I was obliged in the evening to preach abroad. Afterward we had a love-feast, at which many plain people spoke the height and depth of christian experience, in the most plain and artless manner.

Monday 12, We found still at Stockton much fruit of S. Brisco's labours among the children. I preached here at noon, and at Yarm in the evening. Tuesday 13, the preaching-house at Hutton Rudby was well filled at nine. When I came to Gisborough, where I had no thought of preaching,

I found the congregation waiting ; so I began without delay, and it was a time of love. We had a warm ride in the afternoon to Whitby, where it has pleased God fully to make up the removal of William Ripley, who was for many years a burning and a shining light. In the evening the house was well filled with people and with the power of God. And after preaching four times, I was no more tired than when I rose in the morning.

Thursday 15, I found the work of God at Scarborough more lively than it had been for many years. Friday 16, in the evening I preached at Bridlington-key, to a numerous congregation. Saturday 17, I found Mr. Parker at Beverley in a palace. The gentleman that owned it being gone abroad, it was let at a moderate rent. I preached here at twelve: about four at Newlands, and at seven in Hull. Sunday 18, I was invited by the vicar to preach in the High Church, one of the largest parish churches in England. I preached on the gospel for the day, the story of Dives and Lazarus. Being invited to preach in the afternoon, the church was, if possible, more crowded than before: and I pressed home the prophet's words, *Seek ye the Lord while he may be found: call ye upon him while he is near.* Who would have expected a few years since, to see me preaching in the High Church at Hull? I had appointed to preach at Swinfleet; so I went as far as Beverley this evening: and on Monday 19, set out early; but being vehemently importuned to go round by Malton, I did so, and preached there at nine. Thence I hastened to Pocklington, and finding the people ready, stepped out of the chaise, and preached without delay. We reached Swinfleet between six and seven, having gone in all, seventy six miles. A numerous congregation was assembled under the shade of the tall trees. Sufficient for this day was the labour thereof. But still I was no more tired than when I rose in the morning. Tuesday 20, I preached in Crowle at noon, and in the evening at Epworth.

Wednesday 21, I preached at Scotter at nine, and at one in Brigg, in an open part of the town. All were still as night; the very boys and girls standing as quiet as their

parents: indeed it seemed that the hearts of all were as melting wax before the Lord. In the evening, the people flocking together on every side, I was constrained to preach in the market-place at Grimsby, where every one believed well, except the Calvinist preacher! Thursday 22, in the evening I preached at Lowth. I never saw this people affected before. Friday 23, at nine I preached at Tealby, where many of the people felt that God was with them in an uncommon manner.

Having now given a second reading to Fingal, rendered into heroic verse, I was thoroughly convinced, it is one of the finest epic poems in the English language. Many of the lines are worthy of Mr. Pope: many of the incidents are deeply pathetic; and the character of Fingal exceeds any in Homer, yea, and Virgil too. No such speech comes out of his mouth, as

“ Sum pius Æneas, fama super æthera notus:”

No such thing in his conduct as the whole affair of Dido is in the Trojan hero. Mean time, who is Ewen Cameron? Is it not Dr. Blair? And is not one great part of this publication to aggrandise the character of the old Highlanders, as brave, hospitable, generous men?

In the evening I preached to a large congregation at Gainsborough, in Sir Nevil Hickman's yard: but Sir Nevil is no more, and has left no son; so the very name of that ancient family is lost! And how changed is the house since I was young, and good Sir Willoughby Hickman lived here! One of the towers is said to have been built in the reign of King Stephen, above six hundred years ago. But it matters not; yet a little while, and the earth itself, with all the works of it, will be burnt up.

Saturday 24, I preached at New Inn; afterwards at Newark, one of the most elegant towns in England; and in the evening at Retford, on *I saw the dead, small and great, stand before God.*

Sunday 25, I preached at Misterton. I was grieved to see so small a congregation at Haxey-church: it was not so

when Mr. Harle lived here. O what a curse in this poor land are pluralities and non-residence! But these are evils that God alone can cure.

About one I preached at Overthorp, where the spreading trees sheltered both me and the congregation: but we had a far larger at Epworth, between four and five in the afternoon. Surely God will visit this place yet again, and lift up them that are fallen.

Monday 26, I read prayers and preached in Ownston-church, thoroughly filled with attentive hearers; and again at nine in the morning. Tuesday 27, at one in the afternoon I preached at Belton. While I was preaching, three little children, the eldest six years old, the youngest two and a half, whom their mother had left at dinner, straggled out, and got to the side of a well, which was near the house. The youngest leaning over, fell in: the others striving to pull it out, the board gave way, in consequence of which they all fell in together. The young one fell under the bucket, and stirred no more: the others held for a while by the side of the well, and then sunk into the water, where it was supposed they lay half an hour. One coming to tell me, I advised immediately to rub them with salt, and to breathe strongly into their mouths: they did so; but the young one was past help: the others, in two or three hours, were as well as ever!

Wednesday 28, I entered into the eighty-third year of my age. I am a wonder to myself. It is now twelve years since I have felt any such sensation as weariness. I am never tired, (such is the goodness of God!) either with writing, preaching, or travelling: one natural cause undoubtedly is, my continual exercise and change of air. How the latter contributes to health I know not; but certainly it does.

This morning Abigail Pilsworth, aged fourteen, was born into the world of spirits. I talked with her the evening before, and found her ready for the Bridegroom. A few hours after, she quietly fell asleep. When we went into the room, where her remains lay, we were surprised. A more beautiful corpse I never saw: we all sung,

“ Ah! lovely appearance of death,
What sight upon earth is so fair?
Not all the gay pageants that breathe,
Can with a dead body compare.”

All the company were in tears. And in all, except her mother, who sorrowed, (but not as one without hope,) they were tears of joy. O death! where is thy sting?

London, January 20, 1786.

AN
EXTRACT
OF THE
REV. JOHN WESLEY'S
JOURNAL,

No. XXI.

FROM JUNE 29, 1786, TO OCTOBER 24, 1790.

I Took a cheerful leave of my affectionate friends at Epworth, leaving them much more alive than I found them. About one I preached at Thorne, now one of the liveliest places in the circuit, to a numerous congregation; and in the evening at Doncaster. I know not that ever I saw this preaching-house filled before; and many of them seemed to feel, as well as hear. It may be, some will bring forth fruit with patience.

Friday 30, I turned aside to Barnsley, formerly famous for all manner of wickedness: they were then ready to tear any Methodist preacher in pieces. Now not a dog wagged his tongue. I preached near the market-place to a very large congregation, and I believe, the word sunk into many hearts: they seemed to drink in every word. Surely God will have a people in this place.

Saturday, July 1, I went on to Bramley, about four miles from Sheffield, where a gentleman has built a neat preaching-house for the poor people, at his own expense. As the notice was short, I had no need to preach abroad. The congregation was deeply serious, while I explained, what it

was to build upon a rock, and what to build upon the sand. In the evening I spoke very plainly to a crowded audience at Sheffield, on *Now it is high time to awake out of sleep*. One of the hearers wrote me a nameless letter upon it: but he could remember nothing of the sermon, but only that "The rising early was good for the nerves!"

Sunday 2, I read prayers, preached, and administered the sacrament to six or seven hundred hearers. It was a solemn season. I preached soon after five in the evening, on *There is joy in heaven over one sinner that repenteth*. Afterwards I gave an account of the rise of Methodism, (that is, old scriptural Christianity) to the whole congregation, as truth will bear the light, and loves to appear in the face of the sun.

Monday 3, We had our quarterly meeting, followed by a love-feast, at which many spoke without reserve; and several of them admirably well, shewing that with the fear of the Lord is understanding.

Tuesday 4, I met the select society, most of them walking in glorious liberty. Afterwards I went to Wentworth-house, the splendid seat of the late Marquis of Rockingham. He lately had forty thousand a year in England, and fifteen or twenty thousand in Ireland. And what has he now? Six feet of earth:

"A heap of dust is all remains of thee!

'Tis all thou art; and all the proud shall be."

The situation of the house is very fine. It commands a large and beautiful prospect. Before the house is an open view; behind, a few acres of wood, but not laid out with any taste. The green-houses are large, but I did not observe any thing curious in them. The front of the house is large and magnificent, but not yet finished. The entrance is noble; the saloon exceedingly grand, and so are several of the apartments. Few of the pictures are striking; I think none of them to be compared with some in Fonthon-Castle. The most extraordinary thing I saw was the stables; a square, fit for a royal palace, all built of fine stone, and nearly so.

large as the old quadrangle at Christ-church in Oxford. But for what use were these built? To shew that the owner had nearly threescore thousand pounds a year! O how much treasure might he have laid up in heaven with all this mammon of unrighteousness!

About one I preached at Thorpe, to three or four times as many as the preaching-house would have contained; and in the evening to the well-instructed and well-behaved congregation at Sheffield. O what has God wrought in this town! *The leopard now lies down with the kid.*

Wednesday 5, Notice was given, without my knowledge, of my preaching at Belpar, seven miles short of Derby. I was nothing glad of this, as it obliged me to quit the turnpike road, to hobble over a miserable common. The people, gathered from all parts, were waiting. So I went immediately to take the market-place, and, standing under a large tree, testified, *This is life eternal, to know thee, the only true God, and Jesus Christ, whom thou hast sent.* The house at Derby was thoroughly filled in the evening. As many of the better sort, so called, were there, I explained, what seemed to be more adapted to their circumstances and experience, *This only have I found, that God made man upright;* but they found out for themselves many inventions.

Thursday 6, In going to Ilston we were again entangled in miserable roads: we got thither, however, about eleven. Though the church is large, it was sufficiently crowded. The vicar read prayers with great earnestness and propriety. I preached, on *Her ways are ways of pleasantness*, and the people seemed all ear. Surely good will be done in this place, though it is strongly opposed both by the Calvinists and Socinians.

We went on in a lovely afternoon, and through a lovely country, to Nottingham. I preached to a numerous and well-behaved congregation. I love this people. *There is something wonderfully pleasing, both in their spirit and their behaviour.*

Friday 7, The congregation at five was very large, and

convincing me of the earnestness of the people. They are greatly increased in wealth and grace, and continue increasing daily. Saturday 8, I walked through the General Hospital. I never saw one so well ordered. Neatness, decency, and common sense, shine through the whole. I do not wonder that many of the patients recover. I prayed with two of them; one of them a notorious sinner, seemed to be cut to the heart. The case of the other was quite peculiar. Both her breasts have been cut off, and many pins taken out of them, as well as out of her flesh in various parts. "Twelve," the apothecary said, "were taken out of her yesterday, and five more to-day." And the physicians potently believe she swallowed them all, though nobody can tell, when or how! Which is the greater credulity, to believe this is purely natural; or, to ascribe it to preternatural agency?

In the evening many felt

"Th' o'erwhelming power of saving grace;"

and many more on Sunday 9, when we had the largest number of communicants that ever were seen at this chapel, or perhaps at any church in Nottingham. I took a solemn leave of this affectionate congregation, at five in the morning, Monday 10, not expecting to meet another such, unless at Birmingham, till I came to London.

About nine I preached at Mount-Sorrel; and though it was the fair day, I saw not one drunken person in the congregation. It rained most of the way to Leicester, and some were afraid there would be no congregation. Vain fear! The house was extremely crowded with deeply-attentive hearers, while I applied our Lord's words to the centurion, in effect, spoken to us also, *As thou hast believed, so be it done unto thee.* In the afternoon we went on to Hinckley. It rained all the evening; yet we had more hearers than the house could contain, and hardly a trifle among them. A more serious, well-behaved people, I have seldom seen.

This evening (I believe, before I had done preaching) a remarkable instance of divine justice appeared. A man in

the street was grievously cursing another, and praying God, "To blast his eyes." At that instant he was struck blind. So, I suppose, he continues ever since.

Tuesday 11, The poor, little flock at Coventry have at length procured a neat, convenient room; only it is far too small: as many of the people as could get in were all attention. How is the scene changed here also! I know not but *now* the corporation, if it had been proposed, would have given the use of the town-hall to *me* rather than to the dancing-master! In the evening I went on to Birmingham, and found the usual spirit in the congregation. They are much alive to God, and consequently increasing in number as well as in grace.

Wednesday 12, At noon I preached in the new chapel at Derrington. To build one here was an act of mercy indeed, as the church would not contain a fifth, perhaps not a tenth of the inhabitants. At six I preached in our chapel at Birmingham, and immediately after, took coach to London.

Thursday 13, We reached the town at two, and settled all our business on this and the two following days. Sunday 16, my heart was greatly enlarged in exhorting a very numerous congregation to *Worship God in spirit and in truth*. And we had such a number of communicants as we have not had before, since the covenant night. I suppose fifty, perhaps a hundred of them never communicated before. In the afternoon I buried the remains of Thomas Parkinson; (who died suddenly two or three days before) one of our first members, a man of an excellent spirit, and unblamable conversation.

Monday 17, After preaching at West-street, where many were impressed with a deep sense of the presence of God, I took coach for Bristol. We had a delightful journey; but having the window at my side open while I slept, I lost my voice, so that I could scarcely be heard across a room; but before Wednesday morning (by applying garlic as usual) it was instantly restored.

Thursday 20, I preached at the new room, *on We have*

this treasure in earthen vessels. And the hearts of many, who had been vexed with needless scruples, were mightily refreshed.

Friday 21, I walked over to Kingswood-School, now one of the pleasantest spots in England. I found all things just according to my desire; the rules being well observed, and the whole behaviour of the children shewing that they were now managed with the wisdom that cometh from above.

Sunday 23, I preached in the morning on those words in the second lesson, *Lazarus, come forth*, and I believe, many that were buried in sin, heard the voice of the Son of God. In the evening I preached abroad on Matt. v. 22. In the middle of the sermon it began to rain, but not many went away. This put me in mind of that remarkable circumstance respecting the late Pope. On that solemn day, when the Pope rides on horseback to St. Peter's, a violent storm scattered his whole retinue: when it abated, his holiness was missing, but they soon found him sitting quietly in the church. Being asked, "How he could ride through such a storm," he very calmly replied, "I am ready to go, not only through water, but through fire also for my Lord's sake." Strange, that such a man should be suffered to sit two years in the papal chair!

Tuesday 25, Our Conference began: about eighty preachers attended. We met every day at six and nine in the morning, and at two in the afternoon. On Tuesday and on Wednesday morning the characters of the preachers were considered, whether already admitted or not. On Thursday in the afternoon we permitted any of the society to be present, and weighed what was said, about separating from the Church. But we all determined to continue therein, without one dissenting voice: and I doubt not but this determination will stand, at least, till I am removed into a better world. On Friday and Saturday most of our temporal business was settled. Sunday 30, I preached in the room morning and evening; and in the afternoon at Kingswood, where there is rather an increase than a decrease in the work of God.

Monday 31, The Conference met again, and concluded on Tuesday morning. Great had been the expectation of many that we should have had warm debates, but by the mercy of God we had none at all. Every thing was transacted with great calmness; and we parted, as we met, in peace and love.

Tuesday, August 8, At seven, Mr. Brackenbury, Broadbent, and I, took coach for Harwich, which we reached about eight in the evening. Wednesday 9, between two and three in the afternoon we went on board the Besborough packet, one of the cleanest ships I ever saw, with one of the most obliging captains. We had many gentlemen on board, whom I was agreeably surprised to find equally obliging.

Thursday 10, The wind continuing small, and the sea calm, they desired me to give them a sermon: they were all attention. Who knows but some among them may retain the impressions they then received!

Friday 11, For some time we had a dead calm; so that we did not reach Helvoetsluys till the afternoon, nor Rotterdam till between ten and eleven at night. We found Mr. Loyal was not returned from a journey, which he had begun a week or two before: but Mrs. Loyal gave us a hearty welcome.

Saturday 12, Mr. Williams, minister of the episcopal church, and Mr. Scot, minister of the Scotch church, both welcomed me to Holland; but the kindness involved me in an awkward difficulty. Mr. Scot had asked the consent of his consistory, for me to preach in his church on Sunday afternoon: but Mr. Williams had given notice of my preaching in his church, both morning and afternoon: and neither of them was willing to give up his point: I would fain have compromised the matter; but each seemed to apprehend his honour concerned, and would not in any wise give up his point. I saw no possible way to satisfy both but by prolonging my stay in Holland, in order to preach one Sunday, morning and afternoon in the episcopal, and another, in the Scotch church. And possibly God may have more work for me to do in Holland than I am yet aware of.

Though Mr. Loyal, with whom I lodged when I was at Rotterdam before, was not in town, being gone with a friend to Paris, yet I was quite at home, and went on in my work without any interruption. Sunday 13, the service began about ten. Mr. Williams read prayers exceedingly well, and I preached on those words in the first lesson, *How long halt ye between two opinions?* All the congregation gave a serious attention; but I fear they only heard, but did not feel: but many seemed to be much affected in the afternoon, while I opened and applied those words, *There hath no temptation taken you but what is common to men.* In the evening Mr. Scot called upon me and informed me, "That the elders of his church would not desire me to stay in Holland on purpose to preach, but would dismiss my promise." I then determined to follow my first plan: and, God willing, to return to England in a fortnight.

Monday 14, Taking boat at eight, we went at our ease, through one of the pleasantest summer countries in Europe, and reached the Hague between twelve and one. Being determined to lodge no more at inns, I went with Brother Ferguson to his own lodging, and passed a quiet and comfortable night. A few pious persons came to us in the evening, with whose spirits we quickly took acquaintance. I have not found any persons since we crossed the sea, who seemed so much devoted to God.

Tuesday 15, Making the experiment when we took boat, I found I could write as well in the boat, as in my study. So from this hour I continued writing whenever I was on board. What mode of travelling is to be compared with this! About noon we called on Professor Roers at Leyden, a very sensible and conversable man; as he spoke Latin very fluently I could willingly have spent some hours with him; but I had appointed to be at Amsterdam in the evening. We came thither between seven and eight, and took up our abode with William Ferguson, who continued to lodge us all with tolerable convenience.

Wednesday 18, I spent the day very quietly in writing, and visiting a few friends, who knew not how to be affec-

tionate enough. In the evening I spoke to a little company at my own lodgings, on *It is appointed to men once to die.*

Thursday 19, I breakfasted with a little company of truly pious people, and afterwards went to see the manner wherein the deacons of Amsterdam relieve the poor weekly. I suppose there were two or three hundred poor, but the whole was transacted with the utmost stillness and decency.

To-day likewise I visited more of my friends, who shewed all possible affection. Friday 20, we went to Haerlem, and spent an agreeable day with a few agreeable friends. We lodged at Mr. Vancampen's, a florist, and were perfectly at home. Both Mr. and Mrs. Vancampen seemed deeply devoted to God, as much as any I have seen in Holland.

In the afternoon we met a little company in the town, who seemed to be truly alive to God; one Miss Rouquet in particular, whose least recommendation was, that she could speak both Dutch, French, and English. She spent the evening at Miss Falconberg's, the chief gentlewoman in the town. Here we supped: the manner was particular. No table-cloth was used, but plates with knives and forks, and napkins to each person, and fifteen or sixteen small ones: on which were bread, butter, cheese, slices of hung beef, cakes, pancakes, and fruit of various kinds. To these were added, music upon an excellent organ, one of the sweetest tones I ever heard.

Saturday 21, We took a walk in Haerlem wood: so delightful a place I scarcely ever saw before. I judged it to be about a mile broad, and two or three miles deep. This is divided into almost innumerable walks, some broad and some narrow, but diversified in a wonderful manner, and skirted with elegant houses on both sides. In the afternoon we returned to Amsterdam. In the evening Mr. Shranten, a bookseller (whose daughter had come with us in the boat to Amsterdam) an elder of the Holland's church, invited us to supper, and desired me to expound a portion of Scripture, which I did with liberty of spirit. Afterward Mr. Bracken-

Though Mr. Loyal, with whom I had conversed at Rotterdam before, was not in town, being gone to Paris, yet I was quite at home, and my work without any interruption. Sunday the 12th began about ten. Mr. Williams read the scriptures well, and I preached on those words, *How long halt ye between two opinions?* The congregation gave a serious attention; but I felt but did not feel: but many seemed to be so the afternoon, while I opened and read *There hath no temptation taken you* &c. *men.* In the evening Mr. Scot called on me, "That the elders of his church had stayed in Holland on purpose to prevent my promise." I then determined to go, and, God willing, to return to England.

Monday 14, Taking boat at eight o'clock, and passing through one of the pleasantest countries in the world, and reached the Hague between two and three o'clock. I determined to lodge no more at house of strangers, but to go to my own lodging, and passed a very agreeable night. A few pious persons were with us, with whose spirits we quickly became acquainted. I did not find any persons since we were in England so much devoted to God.

Tuesday 15, Making the acquaintance of several persons. I found I could write as well as speak. I continued on board. What mode of teaching is best? I thought of this! About noon we called on a very sensible and conversant man, who spoke very fluently I could write as well as speak. I found him; but I had appointed to go to the city. We came thither about five o'clock, and found our abode with William. I found us all with tolerable health.

Wednesday 16, I went to the city and visiting a few persons.

metry I never saw before. In grandeur it is not to be named with a few places in England; but in elegance and variety, I verily believe it equals, if not exceeds, any place of the size in Europe.

In the evening I expounded to a select company of very honourable ladies, Matt. vii. 24, miss Loten interpreting for me, sentence by sentence. And I know not but God might bless this poor way of preaching to the Dutch, as he did that to the Indians by David Brainard.

Saturday 26, I had a long conversation with a gentleman, whom almost all the religious world take for a madman. I do not know that I have found one of so deep experience since I left London. I have no doubt of his being perfected in love. He has a clear witness of it, and has had many years without interruption. I had now an opportunity of being truly informed concerning the university of Utrecht. As the young gentlemen are scattered over this town, and live without the least control, they do any thing or nothing as they please; and, as they have no tutors, they have none to check them. Most of them lounge from morning to night, doing nothing or doing worse: well, bad as they are, Oxford and Cambridge are not Utrecht yet.

Sunday 27, I attended the service at the English church, where about thirty persons were present. At five in the evening I believe I had eighty or ninety hearers; and I had much liberty of speech among them. I cannot doubt, but some of them found the word of God to be sharper than a two-edged sword.

After service I went once more to Mr. Loten's. Both Mrs. Loten and he came to town on purpose to see me; otherwise he could find little comfort there during the present state of affairs. The burghers have all agreed to depose their burgo-masters, and elect new ones in their stead, who are to-morrow to take an oath on a scaffold erected in the open market-place, not to the Prince of Orange, but the city of Utrecht. To this end they had displaced all the prince's guards, and placed burghers at all the gates. It

is thought the example will spread; and it will not be strange if all Holland should soon be a field of blood.

Monday 28, We took boat at seven, being informed that at eight all the city gates would be shut. In the evening we reached Rotterdam, and rejoiced to meet good Mr. Loyal once more. Here we rested on Tuesday. Wednesday 30, we set out early, and went twelve miles in a coach, for which we had to pay six guilders and no more. We then crossed the river, which cost four stivers, and hired an open waggon for twenty-three stivers, which brought us to the other river in half an hour. At the Brill we hired another coach, which cost us four guilders. I set down these little things that others may not be cheated.

Wednesday 30, We found company enough in our inn at Helvoetsluys, genteel, good-natured, and sensible: but finding our conversation was not suited to their taste, we only dined with them on this and the following days. Both on this day, and Thursday and Friday, the wind was quite contrary; but otherwise we could not have sailed, for it blew a storm: so I took the opportunity of writing a sermon for the Magazine.

Saturday, September 2, The storm abating, we set sail about nine, though the wind was contrary: but in the afternoon it fell calm. The rolling of the ship made us sick. I myself was sick a few minutes: Mr. Broadbent (by times) for some hours: Mr. Brackenbury (who did not expect to be sick at all) almost from the beginning of the voyage to the end.

Sunday 3, When we had been twenty-four hours on board, we were scarcely come a third of our way. I judged we should not get on, unless I preached, which I therefore did, between two and three in the afternoon, on *It is appointed for men once to die*: and I believe all were affected for the present. Afterwards we had a fair wind for several hours; but it then fell dead calm again. This did not last long; for, as soon as prayer was over, a fresh breeze sprung up and brought us into the bay. It being then dark, we cast anchor; and it was well, for at ten at night we had a violent

storm. I expected little rest : but I prayed and God answered ; so that I slept sound till my usual hour, four o'clock. The wind being again quite contrary, we were obliged to tack continually : but about nine were brought safe to Harwich. After resting about an hour we took chaise, and about one came to Colchester, where Mr. Brackenbury being exceedingly weak, we thought it best to stay till the morning.

In the evening the house was thoroughly filled, and many received the truth in the love thereof ; so that I did not at all regret my stopping here. Setting out early in the morning, Tuesday 5, I reached London before one o'clock, and transacted most of my business in the afternoon. In the evening I preached on Psalm xxix. 9, 10, and the voice of the Lord was indeed with power. Wednesday 6, I answered my letters, and on Thursday 7, set out for Bristol.

In the evening I reached Newbury. It rained and blew vehemently ; yet the house was thoroughly filled : and I found uncommon liberty in pushing the enquiry, "Who of you are building upon the sand, and who upon a rock ?" Friday 8, in the evening I preached at Bath, to a more numerous congregation than I expected, and more serious, for I do not find there were any careless or inattentive hearers. Saturday 9, we had a good congregation at five, although the weather continued stormy. Afterward I searched to the bottom a story I had heard in part, and found it another "tale of real woe." Two of our society had lived together in uncommon harmony ; when one who met in band with E. F. to whom she had mentioned that she had "found a temptation toward Dr. F." went and told her husband, "she was in love with him ; and that she had it from her own mouth." The spirit of jealousy seized him in a moment, and utterly took away his reason. And some one telling him his wife was at Dr. F.'s, (on whom she had called that afternoon) he took a great stick, and ran away ; and meeting her in the street, called out, "Strumpet ! Strumpet !" and struck her twice or thrice. He is now thoroughly convinced of her innocence ; but the water cannot be gathered up

again! He sticks there, "I do thoroughly forgive you, but I can never love you more."

Sunday 10, Our service began at ten. Mr. Creighton, whose health is a little recovered, by rest, and drinking the mineral waters, read prayers, and assisted at the sacrament. I preached on *The children are brought to the birth, and there is not strength to bring forth*. At half an hour past two we had a much larger congregation, and I think equally serious, on whom I enforced the exhortation, *Come unto me, all ye that are weary and heavy laden*. In the evening I opened and largely applied those words in the gospel for the day, *Verily I say unto you, many prophets and kings have desired to see the things which ye see, and have not seen them, and to hear those things that ye hear, and have not heard them*.

Monday 11, Leaving the society here well united together, I went on and preached at Bristol in the evening; and on Tuesday 12, retired to a friend's house, where I went on with Mr. F.'s life without interruption. But on Wednesday 13, I could not resist the desire of my friends, to preach at Temple church in the evening. I never saw it so full in an evening before, nor felt so much of the power of God there.

Friday 15, I had much satisfaction in the evening at the chapel in Guinea-street. It was thoroughly filled, and most of the people seemed much affected, while (from Heb. xii. 1.) I described what I take to be the chief besetting sins of Bristol, love of money, and love of ease. Indeed God has already wrought a great deliverance for many of them; and we hope a far greater will ensue.

Sunday 17, I preached morning and evening at the room, and in the afternoon at Kingswood, where the work of God seems to stand nearly at one stay, not sensibly increasing or decreasing. On Monday, Tuesday, and Wednesday, I met the classes at Bristol, and on the remaining days of the week transcribed the society, considerably increased since last year, and I hope in grace as well as in number.

Saturday 23, I read the general plan of Monsieur Gebalin's

vast work, designed to consist of twelve very large quarto volumes, eight of which are published. The primitive world analysed and compared with the modern. He is a man of a strong understanding, boundless imagination, and amazing industry. I think his first volume is a beautiful castle in the air. I admire it, but I do not believe one word of it, because it is wholly built on the authority of Sanchoniatho, whom no one could ever yet prove to have had a being: and I fear he was a deist: 1, Because he no where lays the least stress upon the Bible: 2, Because he supposes the original confusion of tongues to have been a merely natural event.

Sunday 24, God was eminently present with us at the morning service as well as at Temple church in the afternoon, which I never saw so filled before, which is not at all strange, considering the spirit of the vicar, and the indefatigable pains which he takes with rich and poor. At five I took the opportunity of a fair evening to preach once more near King's-square: and once more I declared to a large multitude the whole counsel of God.

Monday 25, We took coach in the afternoon, and on Tuesday morning reached London. I now applied myself in earnest to the writing of Mr. Fletcher's life, having procured the best materials I could. To this I dedicated all the time I could spare, till November, from five in the morning till eight at night. These are my studying hours: I cannot write longer in a day without hurting my eyes.

Saturday 31, I went to bed at my usual time, half an hour past nine, and to my own feeling, in perfect health: but just at twelve I was waked by an impetuous flux, which did not suffer me to rest many minutes together. Finding it rather increased than decreased, though (what I never knew before) without its old companion the cramp, I sent for Dr. Whitehead. He came about four, and by the blessing of God in three hours I was as well as ever. Nor did I find the least weakness or faintness, but preached morning and afternoon, and met the society in the evening, without any weariness. Of such a one I would boldly say with the son of Sirach, Honour the physician, for God hath appointed him.

Monday, October 2, I went to Chatham, and had much comfort with the loving, serious congregation in the evening, as well as at five in the morning, Tuesday 3. We then ran down with a fair, pleasant wind to Sheerness. The preaching-house here is now finished, but by means never heard of. The building was undertaken a few months since, by a little handful of men, without any probable means of finishing it. But God so moved the hearts of the people in the dock, that even those who did not pretend to any religion, carpenters, shipwrights, labourers, ran up, at all their vacant hours, and worked with all their might, without any pay! By these means a large square house was soon elegantly finished, both within and without. And it is the neatest building, next to the New Chapel in London, of any in the south of England.

I preached in the evening on *Stand ye in the old paths*, to a lovely congregation, and then shewed the society of how great importance it was, that *their light should shine before men*. And indeed it does shine. They are of one heart and of one mind, striving for the hope of the gospel. I preached at Chatham on Thursday evening, and the next day, Friday 6, returned to London.

Tuesday 10, Having promised to preach in their new house at Lynn, I thought it best to go while the good weather continued. I had ordered two places to be taken in the coach, which would have reached Lynn on Tuesday noon; but my messenger mending my orders, took them in the diligence, which came in between nine and ten at night. By this mean I lost one of three evenings which I proposed to spend there.

I spent Wednesday and Thursday with much satisfaction, with a very loving and lively people, increasing in grace as well as in number, and adorning the doctrine of God our Saviour. I had appointed to preach Mrs. Shewell's funeral sermon at Barnet, on Friday evening. And as we had only two light persons in the diligence, and no baggage, I hoped we should have come in time: but they were vain hopes. We did not reach Hodsdon till after sun-set. I then took a

post-chaise, for the diligence went the other road. But as we had a rough by-road across the country, without either moon or stars, we could not reach the chapel till half an hour after seven. About half the congregation were gone away, an officious man having informed them I would not come. With the other half, which pretty well filled the house, we had a solemn opportunity. So I have lived to see the large family at Hadley, two brothers and three sisters, all removed. So does "the earth drop its inhabitants as the tree its leaves."

Monday 16, I went to Hinxworth and preached in the evening to a more numerous congregation than I ever had seen there before. At length Miss Harvey sees some fruit of all the pains she has taken. Tuesday 17, I met her poor children in the morning, twenty of whom she keeps at school in the village, as she is unwearied in doing good. In the evening I preached in Mr. Hicks's church at Wastlingworth. I have not seen such a congregation there for many years. Neither have I found so much of the power of God. Surely all our labour here will not be in vain.

Thursday 19, I returned to London. In this journey I had a full sight of Lord Salisbury's seat at Hatfield. The park is delightful. Both the fronts of the house are very handsome, though antique. The hall, the assembly-room, and the gallery, are grand and beautiful. The chapel is extremely pretty. But the furniture in general, (excepting the pictures, many of which are originals) is just such as I should expect in a gentleman's house of five hundred a year.

Sunday 22, I preached at West-street, morning and afternoon, and at Alhallow's church in the evening. It was much crowded: and God gave us so remarkable a blessing as I scarcely ever found at that church. Tuesday 24, I met the classes at Deptford, and was vehemently importuned to order the Sunday service in our room at the same time with that of the church. It is easy to see that this would be a formal separation from the church. We fixed both our morning and evening service all over England, at such hours as not to interfere with the church: with this very design,

that those of the church, if they choose it, might attend both the one and the other. But to fix it at the same hour, is obliging them to separate, either from the church or us. And this I judge to be not only inexpedient, but totally unlawful for me to do.

Wednesday 25, I went to Brentford, but had little comfort there. The society is almost dwindled to nothing. What have we gained by separating from the church here? Is not this a good lesson for others?

Thursday 26, Mr. Holbrook carried us to Hampton-Court, far the finest palace which the King of England has. The buildings are a little town, and nothing can be pleasanter than the park. But above all, the three fronts of the house, the stair-case, and the furniture, and the pictures in the apartments, are worthy of a king, and not equalled by any in the kingdom in some respects, not by Blenheim itself, which exceeds it only in its front, in tapestry, and in shockingly immodest pictures.

In the evening I preached to a large and serious congregation at Wandsworth. I think it was about two in the morning, that a dog began howling under our window in a most uncommon manner. We could not stop him by any means. Just then William B——r died.

Friday 27, I preached once more at Barnet; probably for the last time. Sunday 29, after preaching at West-street, I went directly to St. Giles's, where I preached before. I went abroad two or three and fifty years ago. And are they not past as a watch in the night? My subject was, the *Joy in heaven over one sinner that repenteth*. And truly God confirmed his word. Many seemed to be partakers of that joy. And a solemn awe sat on the whole congregation.

Monday 31, and the ensuing days, I visited the classes. I was careful to take an exact account of the poor of the society. I was surprised to find only a hundred and fifty nine. I thought they had been double the number. I hope, by the assistance of God, within four months, to see that none of these want either food or raiment.

Friday, November 3, Taking the advantage of a moon-

light evening, I went down to the chapel in Rotherhithe. I never saw it so well filled before, nor with such serious and attentive hearers. Is any thing too hard for God? Shall *this* wilderness blossom and bud as the rose?

Sunday 5, I buried the remains of John Cowmeadow, another martyr to loud and long preaching. To save his life, if possible, when he was half dead, I took him to travel with me: but it was too late. He revived a little, but soon relapsed, and after a few months, died in peace. He had the ornament of a meek and quiet spirit, and was of an exemplary behaviour.

Tuesday 7, I visited the classes, and found them much increased both in grace and number. The house was, as usual, well filled in the evening, and many were refreshed and comforted.

Thursday 9, In the evening I preached at Stratford. And understanding I had many good sort of people to deal with, I endeavoured to stir them up, by strongly shewing what it is to *build upon a rock*: after shewing them the various ways whereby the generality of *good men* (so called) usually *build upon the sand*.

Sunday 12, I preached morning and afternoon for the use of our little charity-school, where forty boys and twenty girls are trained up both for this world and the world to come.

Monday 13, I retired for a few days to Highbury Place, that I might go on in my work without interruption. I returned to town on Thursday 16, and after preaching on 1 Tim. vi. 20, had a comfortable meeting with the bands. Their shyness is vanished away: and we have only one inconvenience: we have not time to hear all those that are willing to speak.

Sunday 26, After officiating at West-street morning and afternoon, I took coach at seven in the evening. We had a clear, pleasant night, and reached Norwich about eleven on Monday the 27th. I found all things in peace, through the zeal and prudence of Jasper Robinson and his fellow-labourers. The congregation in the evening was nearly as large as it usually is on a Sunday. And more than twice as

large at six in the morning, as it is accustomed to be. Tuesday 25, about noon I preached at Cayster, a little town twenty miles east of Norwich, to a little, serious congregation, the greater part of whom seemed to be ripe for a blessing. The house at Yarmouth was thoroughly filled in the evening, and many attended in the morning likewise. Once more the combatants here have laid down their arms, and solemnly promise to continue in peace and love.

Wednesday and Thursday I spent comfortably at Lowestoffe, among a quiet, loving people. Friday, December 1, I took a solemn leave of them at six. At nine I preached at North Cove, with much enlargement of spirit, and about eleven at Beccles, to more than their preaching-house could contain: and all of them appeared as serious and attentive as the congregation at Yarmouth. In the evening there seemed to be a considerable shaking even among the dry bones at Loddon; and such a company attended at Mr. Crisp's in the morning as I never saw there before.

Saturday 2, I returned to Harwich, and was much pleased in the evening with the largeness and seriousness of the congregation. Sunday 3, I administered the Lord's-Supper at eight, and afterwards attended our parish church. Besides the little company that went with me, and the clerk and minister, I think we had five men and six women. And this is a christian country!

Our house could in no wise contain the congregation, either in the afternoon or in the evening. And at both times great was the power of God in the midst of them. I have not seen, for many years, such a prospect of doing good in this city.

Monday 4, I was strongly importuned by our friends at Long Stratton, to give them a sermon there. I heard of a young woman in that country who had uncommon fits, and of one that had lately preached, but I did not know that it was one and the same person. I found her in the very house to which I went, and went and talked with her at large. I was surprised: Sarah Mallet, two or three and twenty years old, is of the same size that Jane Cooper was,

and is, I think, full as much devoted to God, and of as strong an understanding. But she is not likely to live; having a species of consumption, which I believe is never cured. Of the following relation which she gave me, there are numberless witnesses.

Some years since, it was strongly impressed upon her, that she ought to call sinners to repentance. This impression she vehemently resisted, believing herself quite unqualified, both by her sin and her ignorance: till it was suggested, "If you do it not willingly, you shall do it whether you will or no." She fell into a fit, and while utterly senseless, thought she was in the preaching-house in Lowestoffe, where she prayed and preached for nearly an hour, to a numerous congregation. She then opened her eyes, and recovered her senses. In a year or two she had eighteen of these fits: in every one of which she imagined herself to be preaching in one or another congregation. She then cried out, "Lord, I will obey thee, I will call sinners to repentance." She has done so occasionally from that time; and her fits returned no more.

I preached at one to as many as the house could contain, of people that seemed ready prepared for the Lord. In the evening the hearts of the whole congregation at Norwich seemed to be bowed as the heart of one man. I scarcely ever saw them so moved. Surely God will revive his work in this place, and we shall not always find it so cold and comfortless as it has long been.

Tuesday 5, In the afternoon, I took coach again, and returned to London at eight on Wednesday morning. All the time I could save to the end of the week I spent in transcribing the society, a dull, but necessary work, which I have taken upon myself once a year for nearly these fifty years.

Wednesday 13, I retired to Peckham, where the next evening I preached to as many as the house would well contain, and found much liberty of spirit in enforcing upon them, the glorying only in the cross of Christ. Saturday 16, I returned to London.

Sunday 17, We had (as usual) a very solemn and com-

comfortable season at Spitalfields. Wednesday 20, I retired to Highbury-Place. But how changed! Where are the three amiable sisters? One is returned to her father: one deprived of her reason; and one in Abraham's bosom!

Saturday 23, By great importunity I was induced (having little hope of doing good) to visit two of the felons in Newgate, who lay under sentence of death. They appeared serious: but I can lay little stress on appearances of this kind. However, I wrote in their behalf to a great man. And perhaps it was in consequence of this that they had a reprieve.

Sunday 24, I was desired to preach at the Old Jewry: but the church was cold, and so was the congregation. We had a congregation of another kind the next day, Christmas-day, at four in the morning, as well as five in the evening at the New Chapel, and at West-street chapel about noon.

Sunday 31, From those words of Isaiah to Hezekiah, *Set thy house in order*, I strongly exhorted all who had not done it already, to settle their temporal affairs without delay. It is a strange madness which still possesses many, that are in other respects men of understanding, who put this off from day to day, till death comes in an hour when they looked not for it.

Monday, January 1, 1787, We began the service at four in the morning, to an unusually large congregation. We had another comfortable opportunity at the New Chapel at the usual hour, and a third in the evening at West-street. Tuesday 2, I went over to Deptford: but it seemed I was got into a den of lions. Most of the leading men of the society were mad for separating from the church. I endeavoured to reason with them, but in vain; they had neither sense nor even good manners left. At length after meeting the whole society, I told them, "If you are resolved, you may have your service in church hours. But remember, from that time, you will see my face no more." This struck deep: and from that hour I have heard no more of separating from the church.

Friday 5, and in the vacant hours of the following days,

I read Dr. Hunter's Lectures. They are very lively and ingenious. The language is good, and the thoughts generally just. But they do not all suit my taste. I do not admire that florid way of writing. Good sense does not need to be so studiously adorned. I love St. John's style, as well as matter.

Sunday 7, At the desire of many of our friends, we began that solemn work of renewing our covenant with God at three in the afternoon, two hours earlier than usual.

Monday 8, and the four following days, I went a begging for the poor. I hoped to be able to provide food and raiment for those of the society, who were in pressing want, yet had no weekly allowance. These were about two hundred. But I was much disappointed. Six or seven indeed of our brethren gave ten pounds a-piece. If forty or fifty had done this, I could have carried my design into execution. However, much good was done with two hundred pounds, and many sorrowful hearts made glad.

Sunday 21, I preached at St. Swithin's church, to a numerous and serious congregation. Thursday 25, I went to Dorking, and found a lively and well-established people. Saturday 27, I began the heavy work of meeting the classes in London. Friday, February 2, I endeavoured to reconcile two of our brethren that were at variance. And one of them was very willing: but the other raged like a bear bereaved of her whelps.

Sunday 4, While I applied the Parable of the Sower at the New Chapel, God was with us of a truth. The stout-hearted trembled: as they did likewise in the evening, while I applied, *Many are called, but few chosen.*

Wednesday 7, I preached at Brentford, (and in the morning :) Thursday evening at Lambeth. At both places I found many who promise not to be forgetful hearers, but doers of the word.

Being earnestly desired by our brethren at Newark, one hundred and twenty four miles from London, to come and open their new house, I took the mail coach, Friday 9, in the evening, and reached Newark the next day about four in the

afternoon. But having a great cold, and being so hoarse that I could not preach, I desired Mr. Mather to supply my place till I had recovered my voice.

Sunday 11, Having partly recovered my voice, I preached in the new house at nine, a lightsome, cheerful building, and gave notice of preaching at five in the afternoon. But it was not long before I received a message from the mayor, to desire me to begin preaching a little later, that himself and several of the aldermen, might the more conveniently attend. They all came at half an hour past five, and as many people as could possibly squeeze in. And God opened my mouth to speak strong words, and the hearts of many to receive them. Surely God will have a people in this place that will adorn the doctrine of God our Saviour.

Monday 12, There being no places to be had in the York coach, Mr. Broadbent and I went across the country to Hinckley. I now enquired concerning the poor wretch, who, when I was here last, while he was praying to God to damn his eyes, was in the instant struck blind. So it seems he continued for some time. But as soon as he recovered his sight, he was just as profane as before. Although it rained and the people had no notice till we came, yet the preaching-house was quickly filled. And many, I believe, were filled with peace and joy in the Holy Ghost.

Tuesday 13, Leaving the society here much alive to God, I went on to Coventry. Here finding places vacant in the Liverpool mail coach, we set out in the evening, and reached London the next morning, Wednesday 14. Thursday 15, I preached at Deptford, and was agreeably surprised to find the threatening storm blown over, and all our brethren in peace and love with each other. From hence on Friday 16, I went to Rotherhithe, which used to be one of the most uncomfortable places in England. But it was far otherwise now. Many of the people seemed much alive to God; and his presence was manifested in the congregation in a very uncommon manner.

Saturday 17, I went on in reading that odd book entitled, "A Chinese Fragment." As to the Chinese themselves, I be-

lieve they are almost as religious, but nothing near so honest as the Turks. So that I account the contrasting them with the christians to be a mere pious fraud. Du Halde's word I will not take for a straw. But there are many and just remarks in the treatise, to which few impartial men would have any objection, in whatever form they were proposed.

Sunday 18, The power of God was, as usual, eminently present during the service at Spitalfields. In the evening I met the single women of the society, and advised them to make full use of the advantages they enjoyed: but I doubt not many had ears to hear:

“For when had youth the leisure to be wise?”

Friday 23, I met our family, and was pleased to find, that we are a family of love. There is not at present one jarring string, but we all hold the unity of the spirit in the bond of peace.

Sunday 25, After taking a solemn leave of our friends, both at West-street and the New Chapel, I took the mail coach, and the next evening reached Exeter a little after ten o'clock. Tuesday 27, we went on to Plymouth-dock. The large, new house, far the best in the west of England, was well filled, though on so short a warning: and they seemed cordially to receive the exhortation, *Rejoice in the Lord, O ye righteous*. I had the satisfaction to find the society here in a more flourishing state than ever. Notwithstanding all the pains that have been taken, and all the art that has been used to tear them asunder, they cleave close together, and consequently increase in number as well as in strength.

Wednesday 28, We went over to Plymouth, and found the society doubled since I was here before. And they are both more loving than they were then, and more earnest to save their souls. It rained most of the afternoon. However, we had a crowded congregation in the evening; and all of them seemed to feel that God was in the midst of them, for his word was sharper than a two-edged sword. In consequence of this, a large number attended at five on Thursday morning, March 1. Surely this is a time of love for

poor Plymouth also. O that they may know the day of their visitation !

In the evening I preached again at the dock ; and again the power of God was present to heal. The people seemed to be all struck, while I opened and strongly applied the Parable of the Sower, especially while I was warning them to be beware of *the cares of the world, and the desires of other things.*

Friday 2, I was desired to go over to Tarpoint, a village on the Cornish side of the water. We were attended by a large company from the dock, and a great multitude from all quarters. I suppose a great part of these had never heard this sort of preaching before. They now heard with inexpressible attention, and I believe not in vain. God opened, as it were, the windows of heaven, and sent a gracious rain upon his inheritance. I am in hopes a plentiful harvest will spring from the seed which was sown this hour.

In the afternoon I went over to Plymouth, and drank tea at Mr. Hooker's, the minister of the New Church. He seems to be a man of an excellent spirit, and is a pattern to all the clergy round about. It rained all the evening ; but that did not hinder the house from being thoroughly filled with people that heard as for life. This congregation likewise seemed to be, "all but their attention dead." The like has hardly been seen here before. What ! is God about to work in Plymouth also ?

Saturday 3, Many attended at five in the morning, although it rained sharply. It likewise blew a storm : so it did all the day, as well as in the evening. The house was then crowded indeed, yet there was attention still as night : but God uttered his voice ; yea, and that a mighty voice, inso-much that the stout-hearted trembled. And it seemed as if he would send none empty away. But of these too, though many were called, I fear, few were chosen.

Sunday 4, I began the service at half an hour past nine, and concluded it before one. I suppose such a number of communicants were never seen before at Plymouth-dock : but there was no disorder or hurry at all. There was more

difficulty in the evening. The throng was so great that it was impossible for me to get through them to the pulpit. So at length they made shift to lift me over the seats. Again God spoke in his word, I believe to all that could get in; but some could not, and were constrained to go away. Monday 5, the house was well filled again, both above and below. And after a solemn parting, we took coach at six, leaving such a flame behind us as was never kindled here before. God grant that it may never be put out!

We reached Exeter between two and three. In the evening I preached on *By grace ye are saved through faith*, to as many as could possibly squeeze into the room. It was a glorious opportunity. God uttered his voice, and that a mighty one: it seemed to break the rocks in pieces, to make the stout-hearted tremble. I know not that I ever saw such an impression made on the people of Exeter before.

Wednesday 7, It rained much while we were at Plymouth and at the dock, and most of the way from the dock to Exeter. But we had lovely weather to day, and came into Bath early in the evening. So crowded a house I had not seen here for many years. I fully delivered my own soul, by strongly enforcing those awful words, *Many are called, but few are chosen*. I believe the word sunk deep into many hearts. The next evening we had another large congregation equally serious. Thursday 8, I went on to Bristol, and the same afternoon Mrs. Fletcher came thither from Madeley. The congregation in the evening was exceedingly large. I took knowledge what spirit they were of. Indeed the work of God has much increased in Bristol since I was here last, especially among the young men, many of whom are a pattern to all the society.

Friday 19, I went over to Kingswood, and found the school in a better state than I expected, considering the want of a second master, which they had for some time laboured under. Saturday 10, I had the pleasure of an hour's conversation with Mrs. Fletcher. She appears to be swiftly growing in grace and ripening for a better world. I encouraged her to do all the good she could during her short stay

in Bristol. Accordingly she met in the following week, as many of the classes as her time and strength would permit : and her words were as fire, conveying both light and heat to the hearts of all that heard her.

Sunday 11, We had a solemn season at the room, both in the morning and evening, and also in the afternoon, at Kingswood, where the work of God revives as well as at Bristol. I strongly warned the people of Bristol of their indolence, through which the preacher had twelve, ten, or five hearers in a morning, and advised them to shake it off. Many of them did so : and I suppose we had three hundred on Monday morning ; one hundred and fifty on Saturday, and between two and three hundred every morning of the week besides.

Monday 12, and on the four days following, I met the society : they were considerably increased both in grace and number. In the evening we had a Sunday's congregation, and a very uncommon pouring out of the Spirit. If this continue, the society in Bristol will soon vie with that in Dublin. On Thursday 16, we had such another shower of grace : many were wounded and many healed. Yesterday, that blessed saint, Sarah Bulgin, went to rest, in the full triumph of faith. Sunday 18, I preached her funeral sermon to a listening multitude, and had such a number of communicants as was never seen together at Bristol room before. In the evening we had a love-feast ; at which Mrs. Fletcher simply declared her present experience. I know no one that is so changed for the better in a few years, even in her manner of speaking. It is now smooth, easy, and natural, even when the sense is deep and strong.

Monday 19, I left Bristol with much satisfaction, expecting to hear of a plentiful harvest there ; and in the evening preached at Stroud. The house was unusually filled both with people and with the power of God. Tuesday 20, we had a large congregation at five. Afterwards I met the select society, many of them enjoying the pure love of God, and constantly walking in the light of his countenance. We then visited one that was always sick and in pain, and always re-

joicing in God. Another man we found nearly in the same condition; always afflicted, and always happy. Mrs. W^a then, a few doors from them, left by a most affectionate husband with six children, is a pattern to all about her. I walked from hence through one of the loveliest valleys I ever saw, running with a clear stream in the midst of it, between two lofty and fruitful mountains, sprinkled all over with little white houses. Between eleven and twelve I reached Cirencester; and no larger place being to be procured, I preached at one in our own room, to as many as could hear, either in or near it: and the labour was not lost: they all drunk in the word, as the thirsty earth the showers.

In the evening I preached to a multitude of people in the Tolbooth at Gloucester. High and low, rich and poor behaved well. I trust a good blessing is coming to Gloucester also.

Wednesday 21, We had a numerous congregation at six, on whom I strongly inforced the great salvation. About eleven I had the satisfaction of spending an hour with the bishop, a sensible, candid, and I hope, pious man. The palace in which he lives, (once the priory,) is a venerable place, quite retired and elegant, though not splendid; the chapel, in particular, fitted up by good Bishop Benson: the hall is noble, as are also two or three of the bedchambers. But how soon must all these change their possessor!

Finding prejudice was now laid asleep, the tide running the contrary way, our friends thought it time to prepare for building their preaching-house, and a hundred pounds are already subscribed. In the evening I preached to a larger congregation than ever; but all was still as night: and once more in the morning, on *Whosoever doth the will of God is my brother, sister, and mother.*

Thursday 22, About noon I preached at Tewksbury, to the largest congregation I have seen there for many years: and in the evening to our lovely and loving people at Worcester, plain, old, genuine Methodists.

Friday 23, Notice having been given, though without

my knowledge, I went over to Stourport, a small, new built village, almost equally distant from Bewdly and from Kidderminster. I had seen Mr. Heath before, (a middle-aged clergyman, who is going over to Cokesbury-college, and is, I believe, thoroughly qualified to preside there) I met his wife and two daughters here, who are quite willing to bear him company. And I think their tempers and manners, so

“Winning soft, so amiably mild,”

will do him honour wherever they come.

At noon, abundance of people being gathered together from all parts, I preached on Isaiah liii. 6, 7. We have not had such an opportunity since we left Bristol: the stout-hearted trembled; and every one seemed almost persuaded to be a Christian. The congregation at Worcester in the evening seemed to be of the same spirit: and God spoke to every heart.

Saturday 24, I went on to Birmingham; but my hoarseness increased, so that I was afraid the people would not hear me in the evening; but they did, though the congregation was uncommonly large. Sunday 25, having promised to read prayers and administer the sacrament, I knew not how I should do: but, as we were going to the house, Mr. Heath, just come to town, overtook us: so he read prayers, and assisted me in delivering the sacrament to seven or eight hundred communicants. In the evening the house at Birmingham, as it was rainy, contained half (I suppose) of those that would willingly have come in. Those that could get in found it an acceptable time, and we all praised God with joyful lips.

Monday 26, I spent an agreeable hour with the select society. Most of them still enjoy the pure love of God, and the rest are earnestly panting after it. I preached in the evening, at the request of a friend, on 2 Cor. v. 19, &c. Many seemed to receive the word with all readiness, and I trust will bring forth fruit with patience.

Tuesday 27, I went on to Wednesbury. As it rained great part of the afternoon, most of the congregation could

get into the house; and I took knowledge of the ancient spirit, although most of our first hearers are gone to rest.

Wednesday 28, About ten Mr. Horne, from Madeley, read prayers in the church at Darlaston, and I preached on those words of Ruth, in the first lesson, *Thy people shall be my people, and thy God shall be my God.* We have had no such time since I left Bristol. The flame of love seemed to melt many hearts. What has God done for Darlaston! How are the last become first!

In the evening I opened the new house at Wolverhampton, nearly as large as that at Newcastle upon Tyne. It would not nearly contain the people, though they were wedged together as closely as possible. I believe such a congregation was never seen in Wolverhampton before: not only so serious but so well behaved. I hope this is a token for good.

Thursday 29, About twelve I preached at Lane-End. It being too cold to stand abroad, the greater part of the earnest congregation squeezed into the preaching-house. "Here we entered into the country which seems to be all on fire, that which borders on Burslem on every side; preachers and people provoking one another to love and good works in such a manner as was never seen before. In the evening I preached at Burslem. Observing the people flocking together, I began half an hour before the appointed time; but, notwithstanding this, the house would not contain one half of the congregation: so, while I was preaching in the house to all that could get in, John Broadbent preached in a yard to the rest: the love-feast followed, but such a one as I have not known for many years. While the two or three first spoke, the power of God so fell upon all that were present, some praying and others giving thanks, that their voices could scarcely be heard: and two or three were speaking at a time, till I gently advised them to speak one at a time, and they did so with amazing energy. Some of them had found peace a year ago, some within a month or a week, some within a day or two; and one of them, a potter's boy, told us, "At the prayer meeting I found my-

self dropping into hell; and I cried to the Lord, and he shewed me he loved me: but Satan came immediately, and offered me a bag of money as long as my arm; but I said, 'Get thee behind me, Satan.' " Several also testified, that the blood of Christ had cleansed them from all sin. Two declared, after bitter cries, that they knew their sins were just then blotted out by the blood of the Lamb. And I doubt not, but it will be found, upon enquiry, that several more were either justified or sanctified. Indeed there has been for some time such an out-pouring of the Spirit here, as has not been in any other part of the kingdom; particularly in the meetings for prayer; fifteen or twenty have been justified in a day: some of them had been the most notorious, abandoned sinners in all the country. And people flock into the society on every side; six, eight, or ten in an evening.

Friday 30, I had appointed to preach at five in the morning: but soon after four I was saluted by a concert of music, both vocal and instrumental, at our gate, making the air ring, with a hymn, to the tune of Judas Maccabeus. It was a good prelude: so I began almost half an hour before five; yet the house was crowded, both above and below. I strongly, but very tenderly, enforced that caution, *Let him that standeth take heed lest he fall*: and is not God able to make them stand? Yea, and he will do it, if they walk humbly with God.

In the evening I preached at Congleton to a serious and well-established people. Here I found my co-eval, Mr. Troutbeck, two months, I think, younger than I, just as a lamp going out for want of oil, gently sliding into a better world. He sleeps always, only waking now and then just long enough to say, "I am happy."

Saturday 31, I went on to Macclesfield, and found a people still alive to God, in spite of swiftly increasing riches. If they continue so, it will be the only instance I have known in above half a century. I warned them in the strongest terms I could, and believe some of them had ears to hear.

Sunday, April 1, Fearing nothing so much as lest a people so much at ease should settle upon their lees, I preached

at the new church in the most awakening manner I could, on Rev. xx. 12, "I saw a great white throne coming down from heaven." I then hastened to Manchester, and endeavoured to convince a crowded congregation of the full spiritual meaning of these important words, *By grace ye are saved through faith.*

Monday 2, About noon I preached at Stockport, and in the evening at Manchester, where I fully delivered my own soul, both then and the next day. Wednesday 4, I went to Chester, and preached in the evening on Heb. iii. 12. Finding there was no packet at Parkgate, I immediately took places in the mail coach for Holyhead. The porter called us at two in the morning on Thursday, but came again in half an hour to inform us the coach was full: so they returned my money, and at four I took a post-chaise. We overtook the coach at Conway, and crossing the ferry with the passengers, went forward without delay: so we came to Holyhead an hour before them, and went on board the *Le De Spenser* between eleven and twelve o'clock. At one we left the harbour, and at two the next day came into Dublin-Bay.

On the road, and in the ship, I read Mr. Blackwell's *Sacred Classics Illustrated and Defended.* I think he fully proves his point, that there are no expressions in the New Testament which are not found in the best and purest Greek authors. In the evening we had a Sunday's congregation, and a blessing from on high. I then retired to my lodgings, which were at Arthur Keen's, about half a mile out of town; a pleasant, healthy spot, where were peace and love, and plenty of all things.

Sunday 8, (Easter-day) I preached in Bethesda, Mr. Smyth's new chapel: it is very neat, but not gay, and I believe will hold about as many people as West-street chapel. Mr. Smyth read prayers, and gave out the hymns, which were sung by fifteen or twenty fine singers: the rest of the congregation listening with much attention and as much devotion, as they would have done to an opera. But is this Christian worship? Or ought it ever to be suffered in

a Christian church? It was thought we had between seven and eight hundred communicants: and indeed the power of God was in the midst of them. Our own room in the evening was well filled with people, and with the presence of God. Afterward we had a love-feast, which, I suppose, might have continued till midnight, if all had spoken that were ready to speak.

On Monday and Tuesday I preached again at Bethesda, and God touched several hearts, even of the rich and great: so that, for the time at least, they were "almost persuaded to be Christians." It seems as if the good Providence of God had prepared this place, for those rich and honourable sinners, who will not deign to receive any message from God, but in a *genteel* way.

Wednesday 11, By conversing with many of our friends I found they were still increasing in grace as well as in number. The society now contains upwards of a thousand members, so that it has outrun all in England but that of London. After this amazing flow we must expect an ebb; it will be well if only two hundred of these fall away. On Thursday and Friday the congregations were still uncommonly large, and seemed to feel all that was spoken.

Saturday 14, Even at the Gravel-walk, where the congregation used to be small enough, the house was crowded in the evening: although the soldiers (seventy or eighty of whom are in the society) could not attend, it being the hour of their roll-calling.

Sunday 15, I preached first at the new room, and afterwards at Bethesda. Many fair blossoms we see here also; and surely some fruit will follow. In the evening our house could not contain the congregation, though they squeezed together as closely as possible. I believe few of them heard in vain. Such attention sat on every face as I seldom see even in Bristol or London.

Monday 16, I set out early, and preached at Prosperous about ten, to a numerous congregation: and, although I had come ten miles out of my way, I did not regret my labour. In the evening we came to Philipstown, which we

had forsaken for nearly forty years: yet at length there is a prospect of good: a little society is formed, and some troopers, who are part of it, keep all the town in awe. The congregation was as quiet as that in Dublin, both in the evening and at seven in the morning. Here is seed sown once more; and God is able to give a plentiful harvest.

Tuesday 17, I crossed over to my old friends at Tyrrel's-pass. It was supposed the house would hold the congregation in the evening, but it would hardly contain a fourth part of them: so I preached in the yard, not only to Protestants, but (I was informed) most of the Papists in the town: and we found God was no respecter of persons. Wednesday 18, the house was well filled in the morning, and we had a comfortable season; as also at Coolylough in the evening, where God spoke to many hearts.

Thursday 19, About noon I preached at Kenagh to a numerous congregation. For many years we seemed to be beating the air here. But a few months since God so blessed the preaching of poor John Bredin, just tottering over the grave, that we have now a lively society, swiftly increasing both in grace and number. We went hence to Longford, where a multitude of people soon assembled in the town-hall. I found much liberty of speech, and I have seldom seen a congregation more affected. I observed one genteel woman, who kept her eyes fixed, from the beginning to the end; and was agreeably surprised when she called upon me, to find one of my old flock at Castlebar. Once more she has set her hand to the plough. May she never look back!

Friday 20, I went to Athlone, and preached in the evening to a congregation of deeper experience than any I had seen since I left Dublin: yet the next day I thought it expedient to press upon them the advice of the Apostle, *Let him that assuredly standeth* (so it should be rendered) *take heed lest he fall.*

Sunday 22, I opened and applied that glorious text, *The help that is done upon earth he doth it himself.* Is it not

strange, that this text, Psalm lxxiv. 13, is vanished out of the new translation of the Psalms! I found the work of God much increased here. And it is a favourable circumstance, that of the three ministers in the town, two are our fast friends, and the third no enemy. The wind driving us into the house at six, we were crowded sufficiently: afterwards I administered the sacrament to the society, and not without a remarkable blessing.

Monday 23, Having taken leave of our affectionate friends at Athlone, I went on to Ballinasloe. But here we were at a loss; the usual preaching-place would not contain half the people: and the wind was so high and so extremely cold, that they could not stand abroad: however, we made the best shift we could with two rooms, together with the passage and staircase. I strongly explained, what it is to build upon the sand. And all that could hear seemed to receive the word gladly. Some, I hope, will bring forth fruit with patience.

The church at Aughrim was so filled in the evening as it scarcely ever was before. I believe, God enabled me to find the way to the hearts both of Protestants and Roman Catholics. I never saw so general an impression made on the people of this town before. In the morning, Tuesday 24, the preaching-house was well filled; and I exhorted them in St. John's words, "Look to yourselves, that ye lose not the things which ye have gained, but that ye receive a full reward."

I did not find either so large or so serious a congregation in the church at Eyre-court. I preached between ten and eleven to a number of unconcerned hearers, and then went on to Birr.

There has been lately a great shaking among the dry bones here. The congregations are much increased, and hear with deep attention, and several members have been added to the society. I would fain have preached in the square as I did before, but the wind and rain did not permit: so, as many as could, crowded into the preaching-house. I preached on *I am not ashamed of the gospel of Christ; a*

subject, which, it seemed, suited the hearers, many of whom are hindered chiefly by evil shame, from being altogether Christians.

Wednesday 25, I once more visited my old friends at Tullamore. Have all the balloons in Europe done so much good as can counter-balance the harm, which one of them did here a year or two ago? It took fire in its flight, and dropped it down on one and another of the thatched houses so fast, that it was not possible to quench it till most of the town was burnt down. I preached in the assembly-room to a large congregation, a few of whom are still alive to God. In the morning, for the sake of good old Matthew Moor, who is not likely to hear me again, I preached in his parlour, to as many as that and the other rooms would contain, on Luke xx. 34, &c. "They neither marry nor are given in marriage: neither can they die any more, for they are equal to angels, and are the children of God, being the children of the resurrection."

Thursday 26, About noon I preached at Portarlinton, not in the noisy market-place, but in our own house, thoroughly filled with attentive hearers. In the evening I preached in the church at Mount-Mellick, larger than either that at Eyrecoort or Anghrim; and the whole congregation behaved well: I have seen few such since I left Dublin.

Friday 27, We went to Kilkenny, nine and twenty Irish miles from Mount-Mellick. Religion was here at a low ebb, and scarcely any society left, when God sent three troops of horse, several of the men are full of faith and love; since they came, the work of God has revived. I never saw the house so filled since it was built. And the power of God seemed to rest upon the congregation as if he would still have a people in this place.

Saturday 28, I preached in the morning to about a hundred people at Kilkenny, on the general judgment. They seemed to feel what was spoken. I left Mr. Kane behind me for two or three days, to follow the blow. And I trust, before he leaves the town, God will lay such a foundation even there as shall never be overthrown.

We reached Carlow before noon, and were much refreshed with the hearty affection of our brethren, who had not forgotten me, though I had not visited them for nearly sixteen years. In the evening I preached at the assembly-room, to a large and tolerably serious congregation. They seemed more serious in the morning; Sunday 29, when I spoke in a manner more suited to their capacities, in largely explaining, and strongly enforcing, our Lord's *One thing is needful*. The church is far the neatest, though not fine, of any I have seen since we left Dublin. The rector came after service, and spent nearly an hour with us in friendly conversation. In the evening I would have preached in the open air, but the wind was too cold and too high: so I applied the 13th of 1st epist. of Corinthians in the assembly-room, to the most serious congregation I have seen at Carlow. And here is a plentiful harvest; the rather, because several of the troopers quartered here, are much alive to God; and adorn in all things the doctrine of God our Saviour.

Monday 30, We went over high and steep mountains, interspersed with lovely valleys, to Bunclody; now called Newtown-Barry, one of the pleasantest towns which I have seen in the kingdom. Here we rejoiced to meet Mrs. Cookman, with sister (Henry) Moore, and Miss Acton, from Dublin; who came on purpose, and willingly accompanied us to Waterford, and thence to Clonmell. I preached in the assembly-room here also; but to a congregation very little awakened: but how soon can our Lord say to any of these, "Lazarus, come forth!"

About noon we reached Enniscorthy. Here likewise the use of the assembly-room was promised: but a clergyman, (whose father died in black despair, crying out, "The room was full of devils,") caused that promise to be retracted. So I stood in a large yard, and though it blew a storm, we had an exceedingly large congregation, three, or perhaps four times as many as the assembly-room would have contained. I preached on *If we let him thus alone, all men will believe on him*. To avoid the ferry, we went the mountain way, and about five came to Wexford.

Were ever assembly-rooms put to better use? That in Wexford, wherein I preached, was one of the largest I ever saw: and high and low, rich and poor, flocked together; and it seemed as if many of them were ripe for the gospel. I expect there will be a good harvest in this place.

Tuesday, May 1, Setting out early in the morning, between nine and ten I preached in the church at Old Ross, to a large company of as plain country people as ever I saw in Yorkshire. We reached Waterford between two and three: at six I preached in the court-house to an immense congregation, while a file of musketeers, ordered by the mayor, paraded at the door. Two or three hundred attended in the morning, and gladly received the whole truth. In the evening the congregation was larger than before, and equally attentive.

Thursday 3, I took my leave of this earnest, loving people, and went on through a delightful country to Clonmell. At six I preached in the court-house: I was much surprised: I know not when I have seen so well-dressed, and ill-behaved a congregation: but I was told, it was the same way that they behaved at church. Pity, then, that they do not turn Papists. The Church of England needs no such members: they are no honour to it.

Friday 4, With great difficulty we got over a most horrid road to Cappelquin: but that from thence to Tallow, (eight miles) was exceedingly pleasant; the remaining ten miles were very tolerable, so that we reached Youghall in good time. The court-house was thoroughly filled at six, and above half filled at five in the morning. Saturday 5, we went on to Cork: the latter part of the journey was pleasant beyond description. At a very small distance on the left hand, the river

“Rolled its sinuous train:”

beyond which were shady trees, covering a steep hill, and rising row above row. On the right we had another sloping mountain, tufted over with trees; sometimes forming one green even wall, sometimes scattered up and down. Between

these appeared several beautiful seats, some of them fit for noblemen. At six in the evening the preaching-house would ill contain the congregation. And many of the rich and honourable were among them! Who hath warned these to flee from the wrath to come?

Sunday 6, We had an evening congregation at seven, whom I warned to order their conversation aright. At three in the afternoon I preached on the road to a numerous congregation; but many of them, especially the genteeler sort, were rude as colts untamed. We stowed the people together in the evening as closely as it was possible: but still many were constrained to go away, finding no place, even at the door.

Monday 7, The congregation at five in the morning was little inferior to that we used to see on Sunday evening. This time also we had many of the gay and honourable, who seem at present almost persuaded to be Christians. O what shoals of half-awakened sinners will be broad awake when it is too late. On Tuesday likewise the congregations were exceedingly large, and deep attention sat on every face.

Wednesday 9, We went to Bandon: here also there has been a remarkable work of God, and yet not without many backsliders. It was therefore my chief business here to strengthen the weak, and recall the wanderers. So in the evening I preached in the assembly-room, (which was offered me by the provost,) on *How shall I give thee up, Ephraim?* And God applied his word. I believe there was a general melting among the people, and many *purposed* to return to God. But the room was exceedingly hot, and extremely crowded; and yet would not nearly contain the congregation. Thursday 10, the preaching-house was filled at five in the morning; and again I applied directly to backsliders, and found a strong hope, that the times of refreshing will soon come from the presence of the Lord.

At noon we took a walk to Castle-Barnard. Mr. Barnard has given it a beautiful front, nearly resembling that of Lord Mansfield's house at Cane-Wood, and opened part of

his lovely park to the house, which I think has now as beautiful a situation as Rockingham-house in Yorkshire. Mr. Barnard much resembles in person and air, the late Sir George Saville. Though he is far the richest person in these parts, he keeps no race-horses or hounds, but loves his wife and home, and spends his time and fortune in improving his estate, and employing the poor. Gentlemen of this spirit are a blessing to their neighbourhood. May God increase their number!

In the evening, finding no building would contain the congregation, I stood in the main street, and testified to a listening multitude, *This is not your rest*. I then administered the Lord's-Supper to the society, and God gave us a remarkable blessing.

Friday 11, I took an affectionate leave of our friends at five. I left them full of good desires and resolutions. Calling on one that was ill at Innishannon, word was quickly brought me, that the people were flocking together to the preaching-house. It was soon filled from end to end; and I preached to them *Jesus Christ made of God to us wisdom, righteousness, sanctification, and redemption*.

About noon I preached in the court-house at Kinsale to a very large congregation: but how different from that which I had in the bowling-green two years ago! That was one of the most indecent, ill-mannered congregations that ever I saw in Ireland: this was as eminently well-behaved; the sovereign and many genteel persons being among them. It was no wonder to see the congregation at Cork, in the evening, equally well-behaved: so they always are; the chief of the city being no longer bitter enemies, but cordial friends.

Saturday 12, A gentleman invited me to breakfast with my old antagonist, Father O'Leary. I was not at all displeased at being disappointed. He is not the stiff, queer man that I expected; but of an easy, genteel carriage, and seems not to be wanting either in sense or learning. In the afternoon, by appointment, I waited on the mayor, an upright, sensible man, who is diligently employed, from morn-

ing to night, in doing all the good he can. He has already prevailed upon the corporation to make it a fixed rule, that the two hundred a year, which was spent in two entertainments, should, for the future, be employed, in relieving indigent freemen, with their wives and children. He has carefully regulated the House of Industry, and has instituted a Humane Society for the relief of persons seemingly drowned. And he is unwearied in removing abuses of every kind. When will our English mayors copy after the mayor of Cork? He led me through the mayoralty-house, a very noble and beautiful structure. The dining-room and the ball-room are magnificent, and shame the mansion-house in London by their situation, commanding the whole river, the fruitful hills on every side, and the meadows running between them. He was then so good as to walk with me quite through the city, to the House of Industry, and to go with me through all the apartments, which are quite sweet and commodious. A hundred and ninety-two poor are now lodged therein; and the master, (a pious man, and a member of our society,) watches over them, reads with them, and prays with them, as if they were his own children.

Sunday 13, We had a very comfortable opportunity at eight in Cork. At three Mr. Broadbent preached on the parade. At five; as we removed the benches and stowed the people close together, the room contained most of the people. And I took a solemn leave of them, after closely applying our Lord's question, *Do ye now believe?*

Monday 14, We went to Kilfinane, about twenty Irish miles (so I compute) from Mallow. I preached in the court-house, about seven, to a large and serious audience, and again at five in the morning, Tuesday 15. We then went on, through a delightful country, to Limerick. Here were always an affectionate people; but I never found them so much so as now. It was too cold in the evening to stand abroad: so we squeezed, as many as possible, into the preaching-house. I preached on *Thou shalt love the Lord thy God with all thy heart.* Many here once experienced this; but few, if any, retain it now!

Wednesday 16, The congregation at five filled the house almost as well as it was filled in the evening. Finding a remarkable deadness, I enquired what were the reasons of it, and found, 1, There had been for several months a deep misunderstanding between the preachers and the chief of the society: hence, on the one hand, the preachers had little life or spirit to preach, and on the other, the congregation dwindled away: 2, Many had left off meeting their bands, and many others seldom met their classes: 3, Prayer-meetings were entirely given up. What wonder if all the people were grown dead as stones!

In the evening I endeavoured to re-awaken those that were settling upon their lees, by strongly applying those solemn words, *The first shall be last, and the last first; for many are called, but few are chosen.* In the morning, Thursday 17, I endeavoured to stir them up once more to hunger and thirst after righteousness, after the whole image of God, without which they will still remain

“ Cold, languid, weary, heartless, dead.”

After morning service I met the stewards and leaders, and enquired into the rise of the late misunderstanding. I found the matter itself was nothing; but want of patience on both sides had swelled the mole-hill into a mountain. O how patient, how meek, how gentle toward all men, ought a preacher, especially a Methodist, to be!

In the afternoon I walked through all the parts of the workhouse, called in Ireland, the House of Industry: It is pleasantly situated on a rising ground near the river, and I believe would contain about three hundred persons. (That at Dublin contains six hundred.) At present there are about eighty persons there, the contributions falling short. The apartments are large, airy, and sweet; and the poor, most of whom are employed, seem contented.

Every time I preached, I found more and more hope that God will revive his work in this city. I know he will, if the prayer-meetings are restored: these are never without fruit.

Friday 18, I set out early in the morning and reached Castlebay about four in the afternoon. I had much conversation with Mrs. Perase, a woman of many sorrows; but when she has been tried, she shall come forth as gold.

In the evening I preached Kilchrist, about four miles from Castlebay. The number of the people constrained me to stand in the open air, though the wind was high and cold. They were all attentive and serious, except one young gentleman, who would fain have laughed if he could: but his sport was quickly spoiled; and before the sermon was half over, he was as serious as his neighbours.

Saturday 19, In two hours and a half we came to Athenry, the rival of Kilmallock, once a flourishing city, now a heap of ruins: but even these are now covered with earth. It was built by King John, as well as the other, and seems by its walls to have been one of the largest cities in the kingdom. Being wrongly directed when we left this, we got almost to Galway, going about six miles out of our way to Cahir-Morriss. However, I reached Ballinrobe in time to preach to a large and well-behaved (although genteel) congregation. I preached again at eight in the morning, Sunday 20, and then hastened on to Castlebar. We went straight to church. I preached at five in our new house, I think larger than that at Limerick, and thoroughly filled with as attentive a congregation as any I have seen in the kingdom.

Monday 21, Little misunderstandings between themselves have continually hindered the work of God in this society. This morning I heard the contending parties face to face, and once more made them friends. A numerous congregation listened with all attention in the evening, to that important word of our Lord, *Whosoever doth the will of God, the same is my brother, and sister, and mother.* Tuesday 22, one of the men confined for murder, earnestly importuned me to visit him. I did so; but he seemed as dead as a stone: and I did not wonder; for such an action, performed in cool blood, I never heard of before. Mr. M'Donnel, who had his leg wounded by one shot, and both his arms broke by another, was sitting on the ground when this wretch

came and presented a blunderbuss: he begged only five minutes to say his prayers: Andrew swore, "No, not one;" and instantly shot him through the heart! This whole transaction, from the beginning to the end, containing such a series of calm, deliberate murder, perpetrated with such shocking circumstances, is hardly to be paralleled in history. Some time since a shrewd man said, "This country will never be in quiet till one of these men has murdered the other, and then is hanged for it."

Wednesday 23, Leaving our little society in peace and love, we went by Swineford to Sligo. *At six I preached in the new court house, a very spacious and commodious building, to a more numerous and more attentive congregation than I have seen here for many years. A large congregation was present again at five in the morning, Thursday 24; so that I am not without hope, the work of God may at length revive here also. I had purposed going straight from hence to Annadale; but notice had been given of my preaching at Manor-hamilton. It is true, this was five or six miles out of my way, and abundantly worse road. However, I would not disappoint the poor people: although by this means Mr. Slack's dinner was delayed till near six o'clock. I preached at seven to a very serious congregation, and passed a comfortable evening.

Friday 25, I had a day of rest in this lovely family, only preaching morning and evening. Saturday 26, I preached at Ballyconnel about eleven. In the afternoon I took a walk in the bishop of Kilmore's garden. The house is finely situated; has two fronts, and is fit for a nobleman. We then went into the church-yard and saw the venerable tomb, a plain, flat stone inscribed, *Depositum Gulielmi Bedel, quondam Episcopi Kilmorensis*; over whom even the rebel army sang, "Requiescat in pace ultimus Anglorum." "Let the last of the Englishmen rest in peace." At seven I preached to a large congregation: it blew a storm, but most of the congregation were covered by a kind of shed raised for the purpose: and not a few were greatly comforted.

Sunday 27, I preached in Cavan at seven, and then hastened forward to Clones, leaving Mr. Broadbent to preach at Ballyhays, which he did with good effect: but I needed not to have been in such haste; for the church service did not begin till twelve. Such a number of communicants, I suppose, was never seen at this church before. The service ended about half past three. The question then was, Where I should preach: The furious wind and violent rain made it impracticable to preach (where I attended) at the head of the market-place: but I made shift to stand on one side of it in a door-way, where I was pretty well sheltered. Although the poor people were exposed to heavy rain during the whole sermon, none of them seemed to regard it. And God did indeed send a gracious rain upon their souls, so that many rejoiced with joy unspeakable.

Mon. 28, Having all the parties together, I enquired into an odd affair which occurred here a few months ago. F. B., leader of the class of single women, and always hitherto of an unblemished character, was accused of immodesty by Mr. A——, in whose house she had lived for several years. I found this accusation to be totally groundless: 2, John Carr, one of our oldest members, with a few others, spent an hour in reading and prayer, while a local preacher was reading a sermon at the room. This was represented to the assistant as done in a spirit of opposition, and as an intention of leaving the society, (a thing which never entered into their thoughts) and he was urged to read them out of the society: accordingly he read out fourteen at once. I could not find, upon the strictest enquiry, that they had been guilty of any fault but meeting together that evening: so I willingly received them all again; requiring only one condition of the contenders on both sides, To say not one word of any thing that was past. The Spirit of peace and love gloriously descended on them all at the evening preaching, while I was explaining *the fruit of the Spirit*. They were again filled with consolation at the Lord's-Supper, and again in the morning, while Mr. Broadbent applied, *Comfort ye, comfort ye my people, saith the Lord*.

The old murderer is restrained from hurting me. It seems he has power over my horses. One of them was obliged to leave in Dublin, and afterwards another; I bought two to supply their places: the third soon began to swell in his shoulder, so that we doubted whether we could go on. And a boy at Clones, riding (I suppose galloping) the fourth over stones, the horse fell and nearly lamed himself: however, we went on softly to Aughnahun, and found such a congregation as I had not seen before in the kingdom. The tent (that is a covered pulpit) was placed at the foot of a green, sloping mountain, on the side of which the huge multitude sat (as their manner is) row above row. While I was explaining *God has given unto us his Holy Spirit*, he was indeed poured out in a wonderful manner. Tears of joy and cries were heard on every side: only so far suppressed as not to drown my voice. I cannot but hope that many will have cause to bless God for that hour to all eternity.

I preached at Lisbelaw, another little village, about six in the evening: the small rain continued all the time; but that did not hinder the people from mightily rejoicing in him, who causes "the earth to bring forth at once, and a nation to be born in a day."

Wednesday 30, A large room, designed for an assembly-room, was filled in the morning: and the poor people appeared to be quite ripe for the highest doctrine of the gospel: so I exhorted them, leaving the first principles, to go on to perfection. About eleven I preached in the market-house at Inniskillen, formerly a den of lions: but the lions are become lambs. They flocked together from every part, and were all attention. Before I had half done, God made bare his arm, and the mountains flowed down at his presence. Many were cut to the heart, and many rejoiced with joy unspeakable. Surely the last shall be first: and poor Inniskillen shall lift up its head above many of the places where the gospel has been long preached.

In the evening I preached to another numerous congregation at Sidare, a large house at the foot of the mountains.

One would wonder whence all the people came: they seemed to spring out of the earth. Here also there were once many bitter persecutors, but they are vanished away like smoke; several of them indeed came to a fearful end, and their neighbours took warning by them.

Thursday 31, We travelled through a pleasant, well-cultivated country to Omagh, the shire town of Tyrone. It being market-day, a multitude of people presently flocked together to a tent, as they call it, on the side of the green. At first they were innocently noisy, (this being a new thing at Omagh,) but they were soon still as night. I suited my subject to their experience, preaching on *It is appointed for all men once to die*. God applied it to their hearts. Not a smile was to be seen, but all seemed to feel the solemn truth.

Thence we went over mountains and dales to Kerlish-Lodge, where we met with a hearty welcome, both from Alexander Boyle, and his amiable wife, who are patterns to all the country. Although we were at a lone house ten miles from any town, and although the weather was both rainy and stormy, we had a large congregation in the evening, and afterwards a comfortable love-feast. I do not wonder the work of God spreads in these parts. The spirit and behaviour of Mr. Boyle and his wife, continually employed in doing good, have an amazing influence on all their neighbourhood. Some time she went to his uncle's at Killrail, who has four daughters grown up. They began conversing in the evening: they prayed, and sung, and talked, and prayed again, till about seven in the morning. By that time all four of them found a clear sense of pardon, and two believed they were saved from all sin.

Mr. Boyle had spoken to Dr. Wilson, the rector of a neighbouring town, concerning my preaching in the church, who wrote to the bishop, and received a letter in answer, giving a full and free consent. The doctor desired me to breakfast with him. Meantime one of his parishioners, a warm seceder, took away the key of the church, so I preached in a neighbouring orchard: I believe not in vain. The rector

and his wife were in the front of the congregation. Afterward we took a view of Lord Abercorn's place. The house has a lovely situation; and the front of it is as elegant as any I have seen either in Great-Britain or Ireland. The grounds are delightful indeed, perhaps equal to any in the kingdom.

About five in the evening I preached at Killrail. No house would contain the congregation; so I preached in the open air. The wind was piercingly cold, but the people regarded it not. Afterward I administered the Lord's-Supper to about a hundred of them, and then slept in peace.

Saturday, June 2, It was with difficulty we reached Strabane, my new horse quite failing. I had no thought of preaching there till word was sent that the town-hall was at my service. I then went to it without delay, and had a genteel, yet serious, congregation. In the afternoon my horse failed again; but one of the preachers tried his; and he drew as if he had been bred to it. Our house at Londonderry not being ready, I preached at six in the town-hall, a beautiful and spacious room, to a deeply serious congregation. Sunday 3, it was more numerous in the morning and equally serious: so was the great congregation in the evening. Surely we shall see more fruit in this city; but first we shall have need of patience.

Monday 4, Mr. Broadbent preached at five, and I at eleven, and he in the evening: he did the same on Tuesday 5. At noon we took a walk in the bishop's garden, and saw his delightful summer-house, a room fifty feet long, finished with the utmost elegance, and situated on the point of a hill that commands the river and all the country. But his lordship has utterly forsaken it: for it is no longer now.

Wednesday 6, I took leave of my dear friends at Londonderry, and drove to Newtown Limavady. I had no design to preach there. But while we were at breakfast, the people were gathered so fast that I could not deny them. The house was soon filled from end to end. I explained to

them, the fellowship believers have with God. Thence I went on to Colerain, and preached at six, (as I did two years ago) in the barrack-yard. The wind was high and sharp enough; but the people here are good old soldiers. Many attended at five in the morning, and a large congregation about six in the evening. Most of whom, I believe, tasted the good word; for God was with us of a truth.

Friday 8, I could willingly have stayed a little longer, with this steady, affectionate people. But I broke from them between six and seven, and went forward, as well as the heavy rain, and a tired horse, would permit. About two we reached Ballimena, where we have a small and poor, but well-established, society. The Presbyterian minister offering his meeting-house, I willingly accepted his offer, and explained to a large congregation, *God was in Christ reconciling the world to himself*. And I believe his word fell on many as the rain, and as the dew upon the tender herb.

Saturday 9, We went through a lovely country to Antrim. Here likewise the Presbyterian minister offered me the use of a large and commodious house. The Bible in the pulpit lying open, I chose for the subject of my discourse the words which first met my eye, namely, *When they had nothing to pay, he frankly forgave them both*. The greatest part of the country from hence to Belfast is likewise exceedingly pleasant. At six I preached in the linen-hall to a numerous and seriously attentive congregation. A gentleman invited me to lodge at his house, and shewed me the new Presbyterian meeting-house. It is nearly seventy-two feet by fifty, and is far the most beautiful of any I have seen in Ireland: but I doubt whether it equals Dr. Taylor's in Norwich; that is the most elegant I ever saw.

I preached at ten in the linen-hall to double the congregation that attended in the evening. And the power of God came wonderfully upon them, melting their hearts and breaking the rocks in pieces. In the afternoon I preached in the linen-hall at Lisburn to a still more numerous congregation; I think the largest that I have seen since we left

England. And all, excepting a few giddy children, behaved as men that heard for life.

Monday 11, It being the quarterly-meeting, I preached at eleven in the Presbyterian meeting-house, a large and handsome building, freely offered both by the minister and his elders: and it then contained the congregation: but, in the evening, the multitude of people constrained me to return to my old stand in the linen-hall. And I have hardly had so solemn an opportunity since we came into the kingdom.

Tuesday 12, We came through a most beautiful country to Downpatrick, a much larger town than I imagined; I think, not much inferior to Sligo. The evening was uncommonly mild and bright, there not being a cloud in the sky. The tall firs shaded us on every side, and the fruitful fields were spread all around. The people were, I think, half as many more as were at Lisburn even on Sunday evening. On whom I enforced those important words, *Acquaint thyself now with him, and be at peace.*

Wednesday 13, Being informed we had only six-and-twenty miles to go, we did not set out till between six and seven. The country was uncommonly pleasant, running between two high ridges of mountains: but it was up hill and down all the way, so that we did not reach Rathfriland till nearly noon. Mr. Barber, the Presbyterian minister, (a princely personage, I believe, six feet and a half high) offering me his new spacious preaching-house, the congregation quickly gathered together. I began without delay to open and enforce, *Now God commandeth all men, every where, to repent.* I took chaise the instant I had done; but the road being still up hill and down, we were two hours going what they called six miles. I then quitted the chaise and rode forward. But even then, four miles, so called, took an hour and a half riding, so that I did not reach Dr. Lesley's at Tandragee till half an hour past four. About six I stood upon the steps at Mr. Godly's door, and preached on *This is not your rest*, to a larger congregation, by a third, than even that at Downpatrick. I scarcely re-

member to have seen a larger, unless in London, Yorkshire or Cornwall.

Thursday 14, Mr. Broadbent and I walked round Dr Lesley's domain. I have not seen any thing of the size in England that is equal to it. This house stands on the midle of a fruitful hill, which is part beneath, and part above it. In approaching it you see no walls, nothing but green tree and shrubs of various kinds. Enter the court-yard and gate, and you still see no stone walls; but on either hand

“ The verdurous wall of paradise upsprings:”

and that summer and winter, consisting wholly of ever greens, that bloom all the year round. On the upper side of the house, the gently-rising hill yields the loveliest scene that can be conceived: such a mixture of shady walks, and lawns sprinkled with trees; at the top of which is a natural rock, under which you may sit and command a most beautiful and extensive prospect. And all this variety has risen from a rough, furzy heath, by the industry of Dr. Lesley in thirty years.

I expected the congregation would not be so large this evening as it was the last; but it was far larger, and, if possible, more attentive. I have scarcely ever seen a more pleasing sight. We were covered round with tall, shady trees, only an opening on one side afforded a view of the wide-extended country. The people were as motionless as the trees; for the power of God was upon them. And I believe few of them will forget that hour till their spirits return to God.

Friday 15, About eight I preached at Rich-hill to a deeply serious congregation. At eleven I preached in the Castle yard at Charlemont to a large congregation, gathered from all parts, (it being the quarterly-meeting.) Immediately followed the love-feast: but the preaching-house would not contain one-half of the people; so we borrowed the great in the fort, and let the people through the wicket, one by one. They then sat down on the grass, being full as private as in the house: and many spoke their experience quite

freely; but the rain obliged us to break off our meeting sooner than we intended. It began in the evening before I had finished the hymn, but stopped in two or three minutes, and left us a fair and tolerably pleasant evening.

Saturday 16, I went on to Dungannon; but the town seemed to be in an uproar. One would have thought Bedlam had broken loose: the cause was this, a cock-fight was at hand. A gentleman asked the Presbyterian minister for the use of his meeting-house, but he gave a reason for his denial, viz. That Mr. Hall, one of the society, had said, he had played at cards all night, (which, it seems, was true:) and therefore, he could not allow him to come into his meeting-house: so we removed all the benches out of our own, and it contained most of the congregation. I preached there again in the evening, and then held a love-feast; at which many were greatly comforted.

Sunday 17, We knew not what to do at Armagh; the rain would not suffer us to preach in the avenue. And our house would not contain half of the congregation, many of whom came from far. The best shift we could make was to squeeze into the house as many as possible; and keep both the windows and doors open, by which means many more could hear.

In the evening the Seceders, (who would think it!) freely gave me the use of their large meeting-house. It was filled from end to end; but a wise young gentleman observed, that I had "quite mistook my subject. My sermon being calculated for the vulgar, not for gentlefolks."

I permitted as many as our house would contain to stay at the meeting of the society, and gave them a plain account of the Methodists, both as to their rise, principles, and practice.

Monday 18, Many seemed not a little moved while I enforced the words of Eliphaz, (it seems the eldest and most honourable of Job's three friends,) *Acquaint thyself now with him, and be at peace.* Afterwards we took a view of the primate's lodge and chapel, elegant in the highest degree, and of the domain surrounding them, which is laid

out and planted in the most beautiful manner. And what hath the owner of it? Not so much as the beholding thereof with his eyes! Probably he will behold it no more! He is fully taken up in building a large seat near Dublin; at above eighty years of age!

“ Tu secunda marmora
Locas sub ipsum funus, et sepulchri
Immemor struis domos!”

In the evening I preached once more in Mr. M'Gough's avenue, and a listening multitude seriously attended. Surely there will be a harvest here also by and by, although hitherto we see but little fruit.

Tuesday 19, We went on through horrible roads to Newry. I wonder any should be so stupid as to prefer the Irish roads to the English. The huge unbroken stones, of which they are generally made, are enough to break any carriage in pieces. No; there is nothing equal to good English gravel, both for horses, carriages, and travellers.

In the evening I preached to a numerous congregation in the large meeting-house. I believe many felt the edge of the word sharper than a two-edged sword. One consequence of which was, that our new room would not contain the congregation even at five in the morning, but many were constrained to stand without. Between nine and ten I preached in the market-house at Dandalk: we expected a tumult, but there was none at all. A very large congregation of rich and poor behaved with the utmost decency, while I enforced, *Now is the accepted time: now is the day of salvation.* At six in the evening I preached in the court-house at Drogheda to a crowded congregation, *on I saw the dead, small and great, stand before God.* Even in this turbulent town all were quiet, and seemed to feel that God was there.

Thursday 21, Several of our friends from Dublin met us at the Man-of-War, with whom we went on to Swords, a town famous, from time immemorial, for all manner of wickedness: however, finding a congregation waiting, I began

without delay: and all were still as night: so salvation is come to the sinners of Swords also. In the afternoon it pleased God to bring us safe to Dublin, when we had been absent a little above two months.

Friday 22, I began visiting the classes, which employed me to the Thursday following. We found it necessary to exclude one hundred and twelve members: there remained eleven hundred and thirty six.

Sunday 24, At seven I preached in the room. At eleven the service began at Bethesda. I found uncommon liberty there, even among the rich and great. I think some of them felt our Lord present, both to wound and to heal. In the evening I preached at the new room, and it was just as much as I could do without weariness.

Tuesday 26, We were agreeably surprised with the arrival of Dr. Coke, who came from Philadelphia in nine and twenty days, and gave us a pleasing account of the work of God in America. Thursday 28, I had the pleasure of a conversation with Mr. Howard, I think one of the greatest men in Europe. Nothing but the mighty power of God can enable him to go through his difficult and dangerous employments. But what can hurt us, if God be on our side?

Saturday 30, I desired all our preachers to meet me, and consider the state of our brethren in America, who have been terribly frightened at their own shadow, as if the English preachers were just going to enslave them. I believe that fear is now over, and they are more aware of Satan's devices.

Sunday, July 1, At seven I strongly exhorted a large congregation, Not to be conformed, either to the wisdom, spirit, or fashions of this world, if ever they desired to be transformed in the spirit of their mind, according to the perfect and acceptable will of God. In the evening I opened and applied those awful words, *Lord, are there few that be saved?*

Tuesday 3, A few friends took me to Marino, a seat of Lord Charlemont's, four miles from Dublin. It contains

a lovely mixture of wood, water, and lawns, on which are several kinds of foreign sheep, with great plenty of peacocks; but I could not hear any singing birds of any kind: I a little wondered at this; till I afterwards recollected that I had not heard any singing bird, not even a lark, a thrush, or a blackbird, within some miles of Dublin. In the evening I strongly enforced those awful words, *Strive to enter in at the strait gate*, upon a numerous congregation, who had ears to hear, and hearts to receive the whole gospel.

Wed. 4, I spent an hour at the New Dargle, a gentleman's seat four or five miles from Dublin. I have not seen so beautiful a place in the kingdom: it equals the Leasows in Warwickshire. And it greatly exceeds them in situation, all the walks lying on the side of a mountain, which commands all Dublin-bay, as well as an extensive and finely variegated land prospect. A little river runs through it which occasions two cascades, at a small distance from each other. Although many places may exceed this in grandeur; I believe none can exceed it in beauty. Afterwards I saw the parliament-house. The House of Lords far exceeds that at Westminster: and the Lord-Lieutenant's throne as far exceeds that miserable throne (so called) of the King in the English House of Lords. The House of Commons is a noble room indeed, it is an octagon, wainscotted round with Irish oak, which shames all mahogany, and galleried all round for the convenience of the ladies. The speaker's chair is far more grand than the throne of the Lord-Lieutenant. But what surprised me above all, were the kitchens of the house, and the large apparatus for good eating. Tables were placed from one end of a large hall to the other, which, it seems, while the parliament sits, are daily covered with meat at four or five o'clock, for the accommodation of the members. Alas! Poor Ireland! Who shall teach thy very senators wisdom? War is ceased.

“Sad sævior armis, luxuria incubuit!”

Thursday 5, Most of our preachers came to town. Friday 6, our Conference began, and ended, as usual, on

Tuesday 10. We had no jarring string, but all; from the beginning to the end, was love and harmony.

Sunday 8, I preached at our room at seven. At eleven the service began at Bethesda. The congregation was exceedingly large. I preached on part of the second lesson, (Luke xx. 34;) and many had a large taste of the powers of the world to come. At the love-feast in the evening, many spoke freely, who were deeply experienced in the ways of God: indeed they have fairly profited in the divine life. I have rarely heard such a conversation even in England. On Tuesday evening likewise many spoke with equal fire, tempered with meekness of wisdom.

Wednesday 11, At five I took an affectionate leave of this loving people. And having finished all my business here, in the afternoon I went down with my friends, having taken the whole ship, and went on board the Prince of Wales, one of the Parkgate packets. At seven we sailed with a fair, moderate wind. Between nine and ten I lay down as usual, and slept till nearly four, when I was waked by an uncommon noise, and found the ship lay beating upon a large rock, about a league from Holyhead. The Captain who had not long lain down, leaped up, and running upon the deck, when he saw how the ship lay, cried out, "Your lives may be saved; but I am undone." Yet no sailor swore, and no woman cried out. We immediately went to prayer; and presently the ship, I know not how, shot off the rock and pursued her way, without any more damage, than the wounding a few of her outside planks. About three in the afternoon we came safe to Parkgate; and in the evening went on to Chester.

Friday 13, I spent a quiet day, and in the evening enforced, to a crowded audience, the parable of the sower. I know not that ever I had so large a congregation.

Sunday 15, I preached at the new church at Macclesfield in the morning, on Matt. v. 20; in the afternoon, on 1 Cor. xv. 55. Mr. Broadbent in the room at eight in the morning, and between five and six in the evening.

Monday 16, The house was well filled at five in the morn-

ing. At noon I took a view of Mr. Ryle's silk-mill, which keeps two hundred and fifty children in perpetual employment. In the evening I preached on Mark iii. 35, and we had a comfortable opportunity.

Tuesday 17, About noon I preached in the new chapel at Bullock-smithy, and in the evening at Stockport. Being informed that the people in general were dead and cold, I strongly applied, *Now it is high time to awake out of sleep.* God was pleased to speak in his word, and that with a mighty voice: but still more powerfully at five in the morning, Wednesday 18, while I was enforcing that promise, *The Lord, whom ye seek, will suddenly come to his temple.* I then retired to a little house of Mr. Brocklehurst's, two miles beyond Manchester. Here Adam Oldham lived! O what did riches profit him! How strange the Providence which put me in his place!

The rest of this week I spent in writing. On Saturday 21, I returned to Manchester. Sunday 22, our service began at ten. Notwithstanding the severe cold, which has continued many days, the house was well filled: but my work was easy, as Dr. Coke assisted me. As many as could, crowded in in the evening. But many were obliged to go away. Afterwards I spent a comfortable hour with the society.

Monday 23, I preached morning and afternoon. In the evening I met the bands, and admired their liveliness and simplicity. After preaching on Tuesday morning, I retired again to Bruton. Thursday 26, about noon, I preached in the new preaching-house, to as many as it would well contain, on Isaiah lv. 5, 6. To-day I read, upon the road, a very agreeable book, Mr. Dobb's Universal History. It gave me a clearer view of ancient times than ever I had before. But I still doubt of many famous incidents, which have passed current for many ages. To instance, in one, I cannot believe there were ever such a nation as the Amazons in the world. The whole affair of the Argonauts I judge to be equally fabulous; as Mr. Bryant has shewn many parts of ancient history to be. And no wonder, considering how

allegories and poetic fables have been mistaken for real histories.

After preaching at Rochdale, I was agreeably surprised by a young woman that called upon me. Several years a girl, thirteen or fourteen years old, was remarkable for piety. But a year or two after, when I called upon her, with great expectation, she had not the least savour of it left. She came on purpose to inform me, that God had restored her, and she was now determined, to live and to die to him. God grant she may! She will either be an abandoned apostate, or a shining Christian.

Friday 27, The house was well filled at five. I have not seen so large a morning congregation, in proportion to the size of the town, since I returned to England. I was invited to breakfast at Bury, by Mr. Peele, a callico printer, who, a few years ago, began with five hundred pounds, and is now supposed to have gained fifty thousand pounds. O what a miracle, if he lose not his soul!

Thence we went on to Bolton. Here are eight hundred poor children taught in our Sunday-schools, by about eighty masters, who receive no pay but what they are to receive from their great master. About a hundred of them, part boys and part girls, are taught to sing. And they sang so true, that, all singing together, they seemed to be but one voice. The house was thoroughly filled, while I explained and applied the first commandment. What is all morality or religion without this? a mere castle in the air. In the evening, many of the children still hovering round the house, I desired forty or fifty to come in and sing,

“ Vital spark of heavenly flame.”

Although some of them were silent, not being able to sing for tears, yet the harmony was such as I believe could not be equalled in the King's chapel.

Sunday, August 5, In the morning I met the select society, a lovely company of humble, simple Christians. Several of them appeared to have sound and deep experience of the things of God, and to stand steadfast in the liberty

wherewith Christ had made them free. The house was at ten full and warm enough. Mr. Horne read prayers, and read them well. I preached on those words in the first lesson, *How long halt ye between two opinions?* And was enabled to press the question home, on the consciences of the hearers. We had five clergymen, although three only could officiate, and twelve or thirteen hundred communicants: and the master of the feast was in the midst of us, as many found, to their unspeakable comfort. After preaching in the evening, I took a solemn leave of the affectionate society. Here, at least, it undeniably appears, that we have not run in vain, neither laboured in vain.

Monday 6, Having taken the whole coach for Birmingham, we set out at twelve o'clock, expecting to be there, as usual, about five in the evening. But having six persons within, and eight without, the coach could not bear the burden, but broke down before three in the morning. Having patched it together, as well as we could, we went on to Congleton, and got another. In an hour or two this broke also. And one of the horses was so thoroughly tired, that he could hardly set one foot before the other. After all these hindrances, we got to Birmingham just at seven. Finding a large congregation waiting, I stepped out of the coach into the house, and began preaching without delay. And such was the goodness of God, that I found no more weariness when I had done than if I had rested all the day.

Here I took a tender leave of Mrs. Heath and her lovely daughters, about to embark with Mr. Heath for America; whom I hardly expect to see any more, till we meet in Abraham's bosom.

Tuesday 7, Setting out a little before five, we reached Worcester between ten and eleven: resting till half past twelve, and taking fresh horses at Tewksbury, we reached Gloucester before five o'clock. About seven I preached to a numerous congregation in the new house, on *I am not ashamed of the gospel of Christ*, and strongly applied the words to those whom they concerned. This night was one of the hottest I ever felt in Europe.

Wednesday 8, We set out at two, and from the time it was light rode through one of the pleasantest countries I ever saw. Before five we came to Rodbury-place, but we were far too early for so genteel a family. Before we reached Malmsbury, one of my horses fell lame: so I sent my own chaise and horses directly to Bristol, and took post chaises the rest of the day.

About half an hour after four we came to Salisbury, designing to go straight forward to Southampton: but, to our great surprise, there was not a post-chaise to be hired in the town. After waiting some time, we were informed that notice had been given of my preaching in the evening. I then saw the providential reason why we could not leave Sarum. The house was full enough in the evening, and great was the power of God in the midst of them.

Thursday 9, Desiring to be at Southampton, as soon as possible, we took chaise at four in the morning, and, making but a short stay at Rumsey, came thither between eight and nine. We found two sloops nearly ready to sail; the Captain of one promised to sail the next morning: so we sat down content. At seven in the evening I preached in Mr. Fay's school-room, to a small, but deeply serious congregation, on *It is appointed to men once to die*. I believe some of these will not be forgetful hearers, but will bring forth fruit with patience.

Friday 10, At six I preached to nearly the same number, on Heb. iv. 14. In the afternoon I went with a gentleman, (Mr. Taylor) to hear the famous musician that plays upon the glasses. By my appearing there (as I had foreseen) a heap of gentry attended in the evening. And I believe several of them, as well as Mr. T. himself, did not come in vain.

Saturday 11, We went on board the Queen, a smart sloop, and sailed eight or nine leagues with a tolerable wind: but it then grew foul, and blew a storm, so that we were all glad to put in at Yarmouth harbour. About six Dr. Coke preached in the market-house to a quiet and tolerably attentive congregation. The storm continuing, at eight in the

morning, Sunday 12, I preached to a much larger congregation. I had uncommon liberty of speech, and I believe some of them felt that God was there. At eleven we went to church: there was a tolerable congregation, and all remarkably well behaved. The minister read prayers very seriously, and preached on *Blessed are the poor in spirit*. At four I preached again on Luke xix. 42, (part of the second lesson in the morning) *O that thou hadst known, &c.* the market-house was now more than filled: and not a few seemed to hear as for life. In the evening Dr. Coke preached again. We have now delivered our own souls at Yarmouth, and trust God will suffer us to go on to Guernsey.

Monday 13, We set out from Yarmouth with a fair wind, but it soon turned against us; and blew so hard, that in the afternoon we were glad to put in at Swanage. I found we had still a little society here. I had not seen them for thirteen years, and had no thought of seeing them now; but God does all things well.

In the evening I preached in the Presbyterian meeting-house, not often, I believe, so well filled; and afterwards passed half an hour, very agreeably, with the minister, in the parsonage house, which he rents, a neat, retired house, with a delightful garden. Thence we adjourned to the house of our old Brother Collins, and between eight and nine went on board.

Tuesday 14, Sailing on with a fair wind we fully expected to reach Guernsey in the afternoon; but the wind turning contrary, and blowing hard, we found it would be impossible. We then judged it best to put in at the Isle of Alderney; but we were very near being shipwrecked in the bay. When we were in the middle of the rocks, with the sea rippling all round us, the wind totally failed. Had this continued we must have struck upon one or other of the rocks. So we went to prayer, and the wind sprung up instantly. About sun-set we landed, and though we had five beds in the same room, slept in peace.

About eight I went down to a convenient spot on the

beach, and began giving out a hymn: a woman and two little children joined us immediately. Before the hymn was ended we had a tolerable congregation, all of whom behaved well; part indeed continued at forty or fifty yards distance, but they were all quiet and attentive.

It happened, to speak in the vulgar phrase, that three or four who sailed with us from England, a gentleman with his wife and sister, were near relations of the Governor. He came to us this morning; and when I went into the room behaved with the utmost courtesy. This little circumstance may remove prejudice, and make a more open way for the gospel.

Soon after we set sail; and after a very pleasant passage, through little islands on either hand, we came to the venerable castle, standing on a rock, about a quarter of a mile from Guernsey. The isle itself makes a beautiful appearance, spreading as a crescent to the right and left; about seven miles long and five broad, part high land and part low. The town itself is boldly situated, rising higher and higher from the water. The first thing I observed in it was very narrow streets, and exceedingly high houses. But we quickly went on to Mr. de Jersey's, hardly a mile from the town. Here I found a most cordial welcome, both from the master of the house and all his family. I preached at seven, in a large room, to as deeply serious a congregation as I ever saw, on *Jesus Christ, of God made unto us wisdom, righteousness, sanctification, and redemption.*

Thursday 16, I had a very serious congregation at five in a large room of Mr. de Jersey's house. His gardens and orchards are of a vast extent, and wonderfully pleasant. And I know no nobleman in Great-Britain that has such variety of the most excellent fruit, which he is every year increasing, either from France or other parts of the Continent. What quantity of fruit he has, you may conjecture from one sort only. This summer he gathered fifty pounds of strawberries daily, for six weeks together!

In the evening I preached at the other end of the town in our own preaching-house. So many people squeezed in,

though not nearly all who came, that it was as hot as a stove: but this none seemed to regard, for the word of God was sharper than a two-edged sword.

Friday 17, I waited upon the Governor, and spent half an hour very agreeably. In the afternoon we took a walk upon the pier, the largest and finest I ever saw. The town is swiftly increasing; new houses starting up on every side. In the evening I did not attempt to go into the house, but stood near it in the yard, surrounded with tall, shady trees, and proclaimed to a large congregation, *God is a spirit, and they that worship him must worship him in spirit and in truth.* I believe many were cut to the heart this hour, and some not a little comforted.

Saturday 18, Dr. Coke and I dined at the Governor's. I was well pleased to find other company. We conversed seriously for upwards of an hour, with a sensible, well-bred, agreeable man. In the evening I preached to the largest congregation I have seen here, on Jer. viii. 22, and they were all attention. Surely God will have a people in this place.

Sunday 19, Joseph Bradford preached at six in the morning at Mont Les Plaisie Terres, to a numerous congregation. I preached at half an hour past eight, and the house contained the congregation. At ten I went to the French church, where there was a large and well-behaved congregation. At five we had the largest congregation of all; of whom I took a solemn and affectionate leave; as it is probable I may not see them any more till we meet in Abraham's bosom.

Monday 20, We took ship between three and four in the morning, in a very small inconvenient sloop, and not a swift sailer, so that we were seven hours in sailing, what is called, seven leagues. About eleven we landed at St. Helier's, and went straight to Mr. Brackenbury's house. It stands very pleasantly near the end of the town, and has a large, convenient garden, with a lovely range of fruitful hills, which rise at a small distance from it. I preached in the evening to an exceedingly serious congregation, on Matt. iii. ult.

And almost as many were present at five in the morning, whom I exhorted to go on to perfection, which many of them, Mr. Clarke informs me, are earnestly endeavouring to do.

Tuesday 21, We took a walk to one of our friends in the country. Near his house stood, what they call, The College: it is a free school, designed to train up children for the University, exceeding finely situated, in a quiet recess, surrounded by tall woods. Not far from it stands on the top of a high hill (I suppose a Roman mount) an old chapel, believed to be the first Christian church which was built in the island. From hence we had a view of the whole island, the pleasantest I ever saw, as far superior to the Isle of Wight as that is to the Isle of Man. The little hills, almost covered with large trees, are inexpressibly beautiful; it seems they are to be equalled in the Isle of Guernsey. In the evening I was obliged to preach abroad, on *Now is the day of salvation*. I think a blessing seldom fails to attend that subject.

Wednesday 22, In the evening, the room not containing the people, I was obliged to stand in the yard. I preached on Rom. iii. 22, 23, and spoke exceedingly plain. Even the gentry heard with deep attention. How little things does God turn to his own glory. Probably many of these flock together because I have lived so many years! And perhaps even this may be the mean of their living for ever!

Thursday 23, I rode to St. Mary's, five or six miles from St. Helier's, through shady, pleasant lanes. None at the house could speak English, but I had interpreters enow. In the evening our large room was thoroughly filled. I preached on *By grace ye are saved, through faith*: Mr. Brackenbury interpreted sentence by sentence, and God owned his word, though delivered in so awkward a manner: but especially in prayer; I prayed in English, and Mr. B. in French.

The houses here are exactly like those in the interior parts of Wales, equal to the best farmer's houses in Lin-

colnshire. And the people in general are far better behaved than our country farmers in England.

Friday 24, I returned to St. Helier's. The high wind in the evening prevented my preaching abroad: however, on more than the house would contain, I enforced those awful words, *It is appointed unto men once to die*. I believe the word fell heavy on all that heard, and many wished to die the death of the righteous.

Saturday 25, Having now leisure, I finished a sermon on *Discerning the Signs of the Times*. This morning I had a particular conversation, (as I had once or twice before) with Jeannie Bisson of this town, such a young woman as I have hardly seen elsewhere. She seems to be wholly devoted to God, and to have constant communion with him. She has a clear and strong understanding, and I cannot perceive the least tincture of enthusiasm. I am afraid she will not live long. I am amazed at the grace of God which is in her. I think she is far beyond Madam Guion, in deep communion with God: and I doubt whether I have found her fellow in England. Precious as my time is, it would have been worth my while to come to Jersey, had it been only to see this prodigy of grace.

In the evening God was with us in a very uncommon manner, while I opened and enforced those comprehensive words, *We preach Christ crucified*. I know not when we have had such an opportunity. It seemed as if every soul present would have found the salvation of God!

Sunday 26, Dr. Coke preached at five and I at nine o'clock. Afterwards I heard the English service at church; but the congregation was nothing nearly so large as ours at five in the morning. We had a French sermon in our room at three. Afterwards I met the society, many of whom came from the country, and understood no English: so Mr. Brackenbury interpreted for me again; afterwards we both prayed. Many of the people seemed greatly affected. Between five and six I began preaching in the yard: but before I had finished my sermon it poured down with rain; so I was obliged to conclude abruptly.

Monday 27, Captain Cabot, the master of a Guernsey sloop, called upon us early in the morning, and told us, "If we chose to go that way he would set out between five and six." But the wind being quite contrary, we judged it best to wait a little longer. In the evening, being appointed to preach at seven, I was obliged to preach within: we were extremely crowded; but the power of God was so manifested while I declared, *We preach Jesus Christ and him crucified*, that we soon forgot the heat, and were glad of being detained a little longer than we intended.

I thought when I left Southampton to have been there again as this day; but God's thoughts were not as my thoughts. Here we are shut up in Jersey, for how long we cannot tell. But it is all well; for thou, Lord, hast done it. It is my part to improve the time, as it is not likely I should ever have another opportunity of visiting these islands.

Tuesday 28, Being still detained by contrary winds, I preached at six in the evening to a larger congregation than ever, in the assembly-room. It conveniently contains five or six hundred people. Most of the gentry were present, and I believe felt that God was there in an uncommon degree. Being still detained, I preached there again the next evening to a larger congregation than ever. I now judged I had fully delivered my own soul; and in the morning, the wind serving for Guernsey, and not for Southampton, I returned thither, not unwillingly, since it was not by my choice, but by the clear Providence of God: for, in the afternoon, I was offered the use of the assembly-room, a spacious chamber in the market-place, which would contain, at least, thrice as many as our former room. I willingly accepted the offer, and preached at six to such a congregation as I had not seen here before. And the word seemed to sink deep into their hearts. I trust it will not return empty.

Wednesday 29, I designed to have followed the blow in the morning; but I had quite lost my voice: however, it was restored in the evening, and I believe all in the assembly-room, (more than the last evening,) heard distinctly,

while I explained and applied, *I saw the dead, small and great, stand before God.* In the morning, Thursday 30, I took a solemn leave of the society. We set out about nine; and reached St. Peter's in the afternoon. Good is the will of the Lord. I trust he has something more for us to do here also. After preaching to a larger congregation than was expected, on so short a notice, on *God was in Christ, reconciling the world unto himself*, I returned to Mont-Plaisir, to stay just as long as it should please God. I preached there in the morning, Friday 31, to a congregation serious as death. Afterwards I looked over Archbishop Usher's Letters, and was surprised to find that great man was fully convinced, 1, That the Septuagint translation continually adds to, takes from, and changes the Hebrew text at pleasure. 2, That this could not possibly be owing to mistake, but must have been done by design. 3, That the original translation of it was lost long ago, and what has ever since gone under that name is a spurious copy, abounding with omissions, additions, and alterations of the Hebrew text; yet not such as any way destroys the foundation.

I designed to preach abroad in the evening; but the furious wind drove us into the house: however, our labour was not lost; for many felt the sharpness of the two-edged sword while I was expounding Gal. vi. 14.

Saturday, September 1, This day twelvemonth I was detained in Holland by contrary winds. All is well, so we are doing and suffering the will of our Lord. In the evening, the storm driving us into the house again, I strongly exhorted a very genteel audience, (such as I have rarely seen in England) to *ask for the old paths, and walk therein.*

Sunday 2, Being still pent up by the north-east wind, Dr. Coke preached at six in the morning to a deeply affected congregation. I preached at eight, on Rom. viii. 33. At one Mr. Vivian, a local preacher, preached in French, the language of the island. At five, as the house would not contain half the congregation, I preached in a tolerably sheltered place, on the *joy there is in heaven over one sinner that repenteth*; and both high and low seemed to hear it.

gladly. I then designed to meet the society, but could not. The people pressed so eagerly on every side that the house was filled presently; so that I could only give a general exhortation, *To walk worthy of their profession.*

I was in hopes of sailing in the morning, Monday 3, but the storm so increased that it was judged impracticable. The congregation, however, in the evening increased every day; and they appeared to be more and more affected; so that I believe we were not detained for nothing; but for the spiritual and eternal good of many.

Tuesday 4, The storm continued, so that we could not stir. I took a walk to-day, through, what is called, the New Ground, where the gentry are accustomed to walk in the evening: both the upper ground, which is as level as a bowling-green, and the lower, which is planted with rows of trees, is wonderfully beautiful. In the evening I fully delivered my own soul by shewing what it is to *build upon a rock.* But still we could not sail, the wind being quite contrary as well as exceedingly high. It was the same on Wednesday. In the afternoon we drank tea at a friend's who was mentioning a captain just come from France, that proposed to sail in the morning for Penzance, for which the wind would serve, though not for Southampton. In this we plainly saw the hand of God: so we agreed with him immediately; and in the morning, Thursday 6, went on board, with a fair, moderate wind: but we had but just entered the ship when the wind died away. We cried to God for help: and it presently sprung up, exactly fair, and did not cease till it brought us into Penzance-bay.

We appeared to our friends here as men risen from the dead. Great was their rejoicing over us; and great was the power of God in the midst of the congregation, while I explained and applied those words, *Whosoever doth the will of God, the same is my brother, and sister, and mother.*

Saturday 8, Dr. Coke preached at six to as many as the preaching-house would contain. At ten I was obliged to take the field by the multitude of people that flocked together. I found a very uncommon liberty of speech among

them, and cannot doubt but the work of God will flourish in this place. In the evening I preached at St. Ives, (but it being the market day, so that I could not stand, as usual, in the market-place) in a very convenient field at the end of the town, to a very numerous congregation; I need scarcely add, and very serious; for such are all the congregations in the county of Cornwall.

Sunday 9, About nine I preached at the copper-works, three or four miles from St. Ives, to a large congregation gathered from all parts, I believe *with the demonstration of the Spirit*. I then met the society in the preaching-house, which is unlike any other in England, both as to its form and materials. It is exactly round, and composed wholly of brazen slugs, which I suppose will last as long as the earth. Between one and two I began in the market-place at Redruth to the largest congregation I ever saw there. They not only filled all the windows, but sat on the tops of the houses. About five I began in the amphitheatre at Gwenap: I suppose we had a thousand more than ever were there before: but it was all one; my voice was strengthened accordingly, so that every one could hear distinctly.

Monday 10, I had a large congregation at five, and a peculiar blessing. Thence I went to Mr. Mill's, the rector of Kenwin, half a mile from Truro, a house fit for a nobleman; and the most beautifully situated of any I have seen in the county. At noon I preached in the preaching-house at Truro: it was well filled with deeply attentive hearers. Thence we went on through a swiftly-improving country to St. Austle, and preached in the new house, though not quite finished, to a crowded audience, who seemed all sensible that God was there. The old house was well filled at five in the morning, Tuesday 11. I did not design to preach at Liskard, but finding a few people gathered together I gave them a short discourse, and then went on to Tarpoint, where several of our brethren from the dock were waiting for us; so we crossed over, without loss of time, to an earnest, affectionate people. The house would ill contain

the congregation in the evening, and a joyful meeting it was.

Wednesday 12, We went over to Mount Edgecomb, and walked through all the improvements. The situation is fine indeed: the lofty hill, nearly surrounded by the sea, and sufficiently adorned with trees, but not crowded, is uncommonly pleasant: but it did not strike me like Lord Harcourt's seat at Nuneham. And are all these things to be burnt up!

At noon I preached at Plymouth: the house was crowded enough, and a solemn awe sat on all the people: as likewise in the evening at Plymouth-dock. There is an excellent spirit in this people; and such general peace and unanimity as never was before.

Thursday 13, We set out early, and dined at Exeter. In the evening we had a crowded congregation that drank in every word. This society likewise increases both in number and strength.

Friday 14, We took the mail-coach, and in the afternoon came to Bath. Considering the uncertain notice which had been given, we had a larger congregation than was expected: and many found it a comfortable season, particularly those that were in heaviness.

Saturday 14, With the assistance of two of my friends I answered abundance of letters. In the evening we had an uncommon congregation, on whom I strongly enforced the first principles, (which indeed never can be too much enforced). *By grace ye are saved through faith.*

Sunday 16, I read prayers at ten, and preached, with a peculiar blessing, and administered the Lord's-Supper to an unusual number of deeply serious communicants. At half past two I began again: the chapel was more than filled: many could not get in; and the same was the case at six in the evening. At both times I preached considerably longer than I usually do. Surely the time is come when God will cause his power to be known here also.

Monday 17, Leaving this society in a better state than it has been in for many years, I went to Bristol, where my

brother has been for some weeks. By the way I preached at Winterburn, on the foundation of a new preaching-house. There was much rain before I began, and a violent wind all the time I was preaching: yet, some of these, I trust, did come to the marriage. I had now two or three days to answer my letters. Every evening our room was well filled with deeply attentive hearers. Friday 21, I spent the evening at the school, and was much pleased with the management of it.

Sunday 23, In the morning my brother read prayers, and I preached: in the afternoon I preached in Temple church to a very large and serious congregation. My brother desired to preach in the evening: so by the mouth of two or three witnesses shall every word be established.

On Monday and the following days I visited the country societies, and had the satisfaction to find most of them growing in grace, and not decreasing in number.

Thursday 27, About noon I preached at Castle-Cary. How are the times changed! The first of our preachers that came hither the zealous mob threw into the horse-pond. Now high and low earnestly listen to the word that is able to save their souls. In the evening I preached at Ditchet. Friday 28, I preached at Ditchet again, at Shepton-Mallet, and at Pensford, to such a congregation as I have not seen there for many years, and on Saturday returned to Bristol. Sunday 30, I read prayers and my brother preached. I preached in the avenue at Kingswood about two, and at five near King's-square, probably the last time this year that I shall preach in the open air.

Monday, October 1, and the three following days, I spoke to the society one by one, and was much refreshed, as the love of many was not grown cold, and their number was considerably increased.

Friday 5, I preached at noon in Keynsham, and the power of God was present in an uncommon degree. So it was when I met the children at Miss Bishop's, and afterwards those at Mr. Simpson's. I verily think, the spirit and behaviour of these two sets of children, gradually affects the whole

place, which now retains scarcely any thing of the brutality and savageness for which it was eminent some years ago. In the evening we had a watch-night at Kingswood. The weather was exceedingly rough, yet the house was filled; and few went away till after the noon of night.

Sunday 7, I preached morning and evening, and took a solemn leave of the affectionate people. Monday 8, having taken the whole mail-coach on Saturday, I went to it on Monday, between three and four, and found, to my great surprise, it was filled with other passengers; and the clerk faced me down I had taken the coach for Sunday: but some of our friends speaking strong words, they thought good to provide us another coach; only it did not reach town quite so soon. I was, however, soon enough to meet a large congregation on Tuesday evening, and we praised the Lord together. Wednesday 10, I retired and spent the rest of the week in answering letters, and preparing matter for the Magazine.

Sunday 14, I preached in West-street chapel morning and afternoon, and at St. Swithin's church in the evening. Monday 15, I began a little tour through Oxfordshire. I preached at Wallingford in the evening, with much enlargement of heart. Mr. Pentycross called upon me in the morning, Tuesday 16. Calvinism and bitterness are fled away together, and we willingly gave each other the right hand of fellowship. About one I preached at Oxford to a very quiet and deeply serious congregation. The house at Witney would nothing nearly contain the people in the evening: it was well filled at five on Wednesday morning. I dearly love this people, they are so simple of heart, and so much alive to God. After dinner we returned to Oxford. Half an hour before the hour of preaching a heavy rain began: by this means the house was filled, and not over filled. I found great liberty of speech in enforcing the first and great commandment. And could not but hope there will be a great work of God here, notwithstanding all the wisdom of the world.

Thursday 18, We went on to High Wycombe. The work

of God is so considerably increased here, that, although three galleries are added to the preaching-house, it would scarcely contain the people: even at five in the morning, Friday 19, it was thoroughly filled. Never before was there so fair a prospect of doing good at this place. I dined in London.

Sunday 21, I preached in the morning at Spitalfields with the usual success: in the afternoon at the New Chapel; on the remarkable answer of Balaam to Balak's question, Micah vi. 8. How clear light had Balaam at that time! But he soon turned back, and *loved darkness rather than light!*

Monday 22, I went to Canterbury, and preached in the evening on the first and great commandment: in the morning, Tuesday 23, on the second. We then went on to Dover. In the evening I strongly applied the parable of the sower to a crowded audience. Wednesday 25, I spoke equally plain in the morning. About noon, after an intermission of fifteen years, I preached at Sandwich, to more than the house contained, on Luke ix. 62. God applied his word to many hearts, so that I have at length a hope for Sandwich also. In the evening I preached at Margate, The word was quick and powerful: so it was likewise in the morning, Thursday 26. A good work has been wrought here since I was here before. Here is now a lively, loving society, who adorn the doctrine of God our Saviour.

In returning to Canterbury, I called upon Mr. Kingsford, a man of substance as well as piety. He informed me, "Seven years ago I so entirely lost the use of my ankles and knees, that I could no more stand than a new-born child. Indeed I could not lie in bed without a pillow laid between my legs, one of them being unable to bear the weight of the other. I could not move from place to place, but on two crutches. All the advice I had, profited me nothing. In this state I continued above six years. Last year I went on business to London, then to Bristol and Bath. At Bath I sent for a physician; but, before he came, as I sat reading the Bible, I thought, 'Asa sought to the

physicians and not to God,' but God can do more for me than any physicians. Soon after, I heard a noise in the street, and rising up, found I could stand. Being much surprised, I walked several times about the room; then I walked into the square, and afterwards, on the Bristol road, and from that time I have been perfectly well: having as full a use of all my limbs as I had seven years ago."

We had a comfortable opportunity in the evening, and early in the morning. And I left Canterbury, Friday 26, with a strong hope, that the work of God will flourish here, as it has not done for many years. In the evening I preached to a lovely congregation at Chatham, and on Saturday returned to London.

Monday 29, I looked over all the manuscripts which I had collected for the Magazine, destroyed what I did not think worth publishing, and corrected the rest. Tuesday 30, I went down to Miss Harvey's at Hinxworth in Hertfordshire: Mr. Simeon from Cambridge met me there, who breathes the very spirit of Mr. Fletcher: the chapel was quite crowded in the evening. I preached on that inexhaustible text, and with much liberty of spirit, *By grace ye are saved through faith*. In the morning, Wednesday 31, I preached on the woman of Canaan; and in the afternoon went over to Mr. Hick's at Wrestlingworth, through such roads as no chaise could pass; so we had the pleasure of riding in a farmer's cart. It was such a motion as I never felt before; but, to make amends, the church was so filled as I never had seen it. And I was enabled to speak with unusual plainness. Surely some received the truth in the love thereof!

Thursday, November 1, I gave a fair reading to Dr. Gerard's Essay on Taste. I should have wondered, but that I had read his Plan of Education, wherein he advises to read logic *last*: such an advice could never have been given but by one that knew nothing about it: indeed, he has hardly a clear idea of any thing. Hence it was natural for him to produce this strange performance, wherein he talks prettily, but quite wide of the mark, stumbling at first

setting out. For genius is no more invention than it is sense or memory.

Friday 2, I set out early, and, about noon, preached at Barnet, to a small, serious congregation. I then went on to London.

Saturday 3, I had a long conversation with Mr. Clulow, on that execrable act, called the Conventicle Act. After consulting the Act of Toleration, with that of the 14th of Queen Ann, we were both clearly convinced, that it was the safest way to license all our chapels, and all our travelling preachers, not as Dissenters, but simply "Preachers of the Gospel." And that no justice or bench of justices has any authority to refuse licensing either the house or the preachers.

Sunday 4, The congregation at the New-Chapel was far larger than usual. And the number of communicants was so great, that I was obliged to consecrate thrice. Monday 5, in my way to Dorking, I read Mr. Duff's *Essay on Genius*. It is beyond all comparison deeper and more judicious than Dr. G.'s essay on that subject. If the Dr. had seen it, which one can hardly doubt, it is a wonder he would publish his essay: yet I cannot approve of his method. Why does he not first define his term, that we may know what he is talking about? I doubt, because his own idea of it was not clear. For genius is not imagination any more than it is invention. If we mean by it a quality of the soul, it is in its widest acceptation, an extraordinary capacity, either for some particular art or science, or for all, for whatever may be undertaken. So Euclid had a genius for mathematics, Tully for oratory: Aristotle and Lord Bacon had an universal genius applicable to every thing.

The congregation was, as usual, large and serious: but there is no increase in the society. So that we have profited nothing by having our service in the church hours, which some imagined would have done wonders. I do not know that it has done more good any where in England: in Scotland I believe it has.

Tues. 6, I preached, about noon, at Mitcham; we preach-

ed here many years ago for some time; but, despairing of doing any good, afterwards totally left the place. A year or two ago a spark fell upon it, which is now kindled into a flame: so that the work of God is more lively here than in any society near London. I found more life than I expected in the evening among the poor people at Wandsworth, who have been long swallowed up in the cares of this world. But as they have a little more business so they have more care for their souls, and seem determined to recover the ground they had lost.

Friday 9, A friend offering to bear my expences I set out in the evening, and on Saturday 10, dined at Nottingham. The preaching-house, one of the most elegant in England, was pretty well filled in the evening.

Sunday 11, At ten, we had a lovely congregation; and a very numerous one in the afternoon: but I believe the house would hardly contain one half of those that came to it. I preached a Charity Sermon for the Infirmary, which was the design of my coming. This is not a County Infirmary, but is open to all England, yea to all the world. And every thing about it is so neat, so convenient, and so well ordered, that I have seen none like it in the three kingdoms. Monday 12, in the afternoon we took coach again, and on Tuesday returned to London.

Thursday 15, Even at Poplar, I found a remarkable revival of the work of God. I never saw the preaching-house so filled before; and the power of the Lord seemed to rest on many of the hearers.

Sunday 18, We had, as usual, a large congregation, and a comfortable opportunity at Spitalfields. Monday 19, I began the unpleasing work of visiting the classes. I still continue to do this in London and Bristol, as well as in Cork and Dublin. With the other societies their respective assistants supply my lack of service.

Sunday 25, I preached two Charity Sermons at West-street in behalf of our poor children. In which I endeavoured to warn them, and all that have the care of them, against

that English sin, ungodliness, that reproach of our nation, wherein we excel all the inhabitants of the earth.

Thursday 29, I preached at Mr. Edward's in Lambeth. How wonderfully does God fit people for their work! Here Mrs. Edwards, a person of no extraordinary natural abilities, teaches nearly a hundred children, and keeps them in as good, if not better, order than most school mistresses in the kingdom!

Friday 30, I met the committee to consider the state of our temporal circumstances. We are still running backward. Some way must be found to make our income answer our expences.

Saturday, December 1, I saw an uncommon instance of distress; a gentlewoman who used to keep her coach, shut up with her four children in a dark, dirty room (her husband being imprisoned for debt) without almost any of the necessaries of life. No wonder if she had chosen strangling rather than life.

Sunday 2, I was pressed in spirit to warn our people, in strong terms, of the Laodicean spirit which had crept in among them: they received the reproof: and many began to stir up the gift of God that is in them; which immediately appeared from the very great increase of the morning congregations.

Tuesday 4, I retired to Rainham, to prepare another edition of the New Testament for the press. Wednesday 5, I preached at Purfleet to a deeply serious congregation, many of whom walk in the light of God's countenance. Thursday 6, I preached to a large congregation at Rainham: I trust some good will be done here also.

Friday 7, I returned to London, and again considered, what was to be done in our present temporal circumstances? After much consultation, they advised me, 1, To appoint a few of our brethren to divide the town between them, and desire our brethren, that were able, to assist in this exigence: 2, That a collection should be made in all our preaching-houses for the same purpose. Above three hundred pounds

were raised by these means, whereby the whole difficulty was removed.

Sunday 9, I went down at half an hour past five, but found no preacher in the chapel, though we had three or four in the house: so I preached myself. Afterwards enquiring, why none of my family attended the morning preaching? They said it was because they sat up too late. I resolved to put a stop to this: and, therefore, ordered, that, 1, Every one under my roof should go to bed at nine: that, 2, Every one might attend the morning preaching: and so they have done ever since.

Monday 10, I was desired to see the celebrated wax-work at the Museum in Spring-Gardens. It exhibits most of the crowned heads in Europe, shews their characters in their countenances. Sense and majesty appear in the King of Spain: dulness and sottishness in the King of France: infernal subtilty in the late King of Prussia (as well as in the skeleton Voltaire:). calmness and humanity in the Emperor, and King of Portugal: exquisite stupidity in the Prince of Orange: and amazing coarseness, with every thing that is unamiable in the Czarina.

In the evening I preached at Peckham to a more awakened congregation than ever I observed there before.

Thursday 13, I preached in the evening at Miss Teulon's in Highgate. I never saw such a congregation there before. Will there then be good done here at last? Well, nothing is too hard for God!

Sunday 16, After preaching at Spitalfields, I hastened to St. John's, Clerkenwell, and preached a Charity Sermon for the Finsbury Dispensary, as I would gladly countenance every institution of the kind.

Tuesday 18, I retired to Newington, and hid myself for almost three days. Friday 21, the committee proposed to me, 1, That families of men and women should sit together in both chapels: 2, That every one who took a pew should have it as his own; thus overthrowing at one blow, the discipline which I have been establishing for fifty years!

Saturday 22, I yielded to the importunity of a painter, and sat an hour and a half, in all, for my picture. I think it is the best that ever was taken. But what is the picture of a man above fourscore!

Monday 24, We had another meeting of the committee; who, after a calm and loving consultation, judged it best, 1, That the men and women should sit separate still; and, 2, That none should claim any pew as his own, either in the New Chapel, or West-street.

[N. B. A part of Mr. Wesley's Journal which should come in here, is lost or mislaid.]

February 25, 1788, I took a solemn leave of the congregation at West-street, by applying, once more, what I had enforced fifty years before, *By grace ye are saved through faith*. At the following meeting, the presence of God, in a very marvellous manner, filled the place. The next evening we had a very numerous congregation at the New Chapel, to which I declared the whole counsel of God. I seemed now to have finished my work in London. If I see it again, well: if not, I pray God to raise up others that will be more faithful and more successful in his work!

Thursday 28, I set out in the mail-coach, and the next morning came to Bath: here I found a pleasing prospect, the congregations being larger than ever. The society is at length at unity in itself, and consequently increases both in grace and number.

Saturday, March 1, (Leap-year) I considered, what difference do I find by an increase of years? I find, 1, Less activity: I walk slower, particularly up hill: 2, My memory is not so quick: 3, I cannot read so well by candlelight: but, I bless God, that all my other powers of body and mind remain just as they were.

Sunday 2, I preached at eleven, at half an hour past two, and at half an hour past five. The first congregation was large, and so was the second; but the third was far the largest, filling every corner of the house. And the power of God seemed to increase with the number of the people; insomuch, that in the evening, while I was applying, To

me to live, is Christ, to die, is gain, the glory of the Lord seemed to overshadow the congregation in an uncommon manner. And I trust the impression then made upon rich and poor will not soon wear off.

Monday 3, I went on to Bristol; and having two or three quiet days, finished my sermon upon Conscience. On Tuesday I gave notice of my design to preach on Thursday evening, upon (what is now the general topic,) Slavery. In consequence of this, on Thursday, the house, from end to end, was filled with high and low, rich and poor. I preached on that ancient prophecy, *God shall enlarge Japhet: and he shall dwell in the tents of Shem; and Canaan shall be his servant*. About the middle of the discourse, while there was on every side attention still as night, a vehement noise arose, none could tell why, and shot like lightning through the whole congregation: the terror and confusion were inexpressible: you might have imagined it was a city taken by storm. The people rushed upon each other with the utmost violence: the benches were broken in pieces; and nine-tenths of the congregation appeared to be struck with the same panic. In about six minutes the storm ceased, almost as suddenly as it rose: and all being calm, I went on without the least interruption. It was the strangest incident of the kind I ever remember; and believe none can account for it without supposing some preter-natural influence. Satan fought, lest his kingdom should be delivered up.

We set Friday apart as a day of fasting and prayer, that God would remember those poor outcasts of men, and, what seems impossible with men, considering the wealth and power of their oppressors, make a way for them to escape, and break their chains in sunder.

Friday 7, I went over to Kingswood-school, and found every thing there in excellent order. Sunday 9, I preached at the room, morning and afternoon, (Mr. Collins reading prayers), and about two at the school, though the house would very ill contain the congregation.

Monday 10, and the three following days, I visited the

classes, which contained (after many added and many lost or removed): a little more than nine hundred members. I wonder that with such preachers there is so little increase. Dublin has outrun Bristol already: so will Manchester, Sheffield, and even Birmingham soon, unless they stir themselves up before the Lord.

Wednesday 12, I preached in the evening at a new place in Little George-street, the poorest part of the city. And great was our rejoicing in the Lord among this willing people.

Saturday 15, In the evening, having no other time, I preached once more in Temple church. I had no thought of meddling with the controversy which has lately pestered this city, till I read those words in the second lesson, which threw me full upon it, *Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.* I then thought it my duty to speak clearly and strongly upon that head.

Sunday 16, I was invited by the Mayor, Mr. Edger, to preach in his chapel, and afterwards to dine with him at the mansion-house. Most of the aldermen were at church, and a multitude of high and low: to whom I explained and applied that awful passage of scripture, the history of Dives and Lazarus.

Monday 17, I began my northern journey in a mild, lovely morning. In the evening I preached to so crowded an audience at Stroud as I have not seen there for some years. Tuesday 18, I preached in Painswick at ten. Here also we wanted room for the audience, and all were still as night. At six in the evening I began at Gloucester. Here it seems, the scandal of the cross (such is the will of God!) is ceased. High and low, rich and poor, flock together, and seem to devour the word. I preached on *Building upon a rock*, and spoke with all plainness. Many, I believe, were cut to the heart, for it was a day of the Lord's power.

Wednesday 19, About noon I preached at Tewksbury, where, also, notwithstanding the market, the house was over

filled: and the people were deeply attentive. The work of God goes on steadily here. More and more are continually convinced and converted to God. But the preaching-house is far too small, so that many who came could not get in. We went to Worcester in the afternoon, where also the house is far too small for the congregation: The Methodists here have, by well doing, utterly put to silence the ignorance of foolish men; so that they are now abundantly more in danger, by honour than by dishonour.

Friday 21, I went to Stourport. Twenty years ago there was but one house here; now there are two or three streets: and as the trade swiftly increases it will probably grow into a considerable town. A few years since Mr. Cowell largely contributed to the building of a preaching-house here, in which both Calvinists and Arminians might preach: but when it was finished, the Arminian preachers were totally excluded. Rather than go to law, Mr. Cowell built another house, both larger and more convenient. I preached there at noon to a large congregation, but to a much larger in the evening. Several clergymen were present, and were as attentive as any of the people. Probably there will be a deep work of God at this place.

Saturday 22, I breakfasted at Mr. Lister's in Kidderminster, with a few very serious and pious friends. In the evening we had a Sunday congregation at Birmingham. Here there is a glorious increase of the work of God. The society is risen to above eight hundred, so that it is at present inferior to none in England, except those in London and Bristol. Sunday 23, we were greatly straitened for room, many being obliged to go away: but I believe all that could squeeze in found it good to be there: for both in the morning and afternoon the power of God was present to heal: and so indeed it was on the two following days; particularly on Tuesday evening, while I explained, *Seest thou how faith wrought together with his works? And by works was his faith made perfect.*

Wednesday 26, I went on to Wednesbury, the mother-society of Staffordshire: but few of the old standers are left;

I think, but three out of three hundred and fifteen; however, a new generation is sprung up, though hardly equal to the former.

Thursday 27, About noon I preached at Dudley, and with much liberty of spirit; but with far more at Wolverhampton in the evening, the new house being sufficiently crowded. What a den of lions was this town for many years! but now it seems the last will be first. Friday 28, we came to our dear friends at Madeley. Mrs. Fletcher's health is surprisingly mended: and one might take her nephew for a believer of seven years standing; he seems so well established in the faith of the gospel. The congregation was surprisingly large in the evening: and great was their solemn joy, while I applied, *When Christ, who is our life, shall appear, then shall ye also appear with him in glory!*

Saturday 29, Having no other time, I went over to Salop, and spent an afternoon very agreeably. The room was so crowded in the evening as I never saw it before; perhaps the more, by reason of two poor wretches, who were executed in the afternoon. It was given me to speak strong words, such as made the stout-hearted tremble. Surely there is now, if there never was before, a day of visitation to this town also.

Sunday 30, I returned to Madeley; but we were distressed by the large concourse of people. It was too cold to stand abroad; and the church could in no wise contain the congregation: but we could not help it: so as many as could, got in, the rest stood without or went away. The epistle led me to preach on the *Three that bear record in heaven*, which proved seasonable for Mrs. Fletcher. In the afternoon I preached on *This is the record: that God hath given unto us eternal life; and this life is in his Son.*

Monday 31, About one I preached at Stafford to a large and serious congregation; and about six in the evening at Lane-end. Our chapel not being able to contain one-third of the congregation, they stood at the front of Mr. Myat's house, where they could all hear perfectly; and though the

wind was high, and extremely cold, none seemed to regard it.

Mr. Myat was mentioning a little circumstance, which I think worth relating for its oddness. He had two cats with kitten at once, one of which was the mother of the other, and kittened three weeks before her: but she would not suffer one of her kittens to suck at all till it was almost starved. The younger cat seeing this, took the kitten and suckled it till she kittened herself, and afterwards suckled it with her own kittens. Who can account for this?

Tuesday, April 1, We went on to Burslem, where the work of God still prospers exceedingly. Sinners, men, women, and children, are still convinced and converted to God every day. And there are exceedingly few that draw back, as they are much united in affection, and watch over each other in love.

In the evening, before the time of preaching came, the preaching-house was more than filled: finding it could not contain one-half of the people, I ordered a table to be placed in the yard, where they stood very patiently, though the wind was very high and very cold. Afterwards I spent a comfortable hour with the society, who completely filled the house.

Wednesday 2, This morning I finished Mr. Weston's ingenious "Dissertations on the Wonders of Antiquity:" particularly, the *darkness* at our Lord's death, and the Pool of Bethesda. And I quite agree with him, "That the chief reason why these and many other miracles were not even mentioned by the Heathen historians, is their utter contempt of the Christians, and their being so accustomed to the *lying wonders* which were so common in the heathen world: whence they naturally supposed all the Christian miracles to be of the same sort."

In the evening I preached to a crowded congregation at Newcastle, and God was in the midst of them. Thursday 3, I crossed over to Leek, where for many years we seemed to be ploughing upon the sand: but at length the fruit appears. Their new house would very hardly contain the con-

gregation: although it blew a storm, so that many of the women could hardly bear up against the wind. In the evening I preached at Congleton. Part of the congregation were the minister and the mayor, with several aldermen: but they seemed astonished while I opened and strongly applied, *Thou shalt have no other gods before me.*

Friday 4, We had another violent storm in going to Macclesfield: but there all is calm: their little feuds are removed, and the work of God steadily goes on. Sunday 6, the new church was half filled in the morning, but thoroughly in the afternoon: and great was our rejoicing in the Lord, both then and at six in the evening.

I took a solemn leave of them at five in the morning, Monday 7, and, with a deal of difficulty, got to New-Mills, the roads over the mountains being scarcely passable: but the earnestness of the congregation made amends for the difficulty of the journey: they are all athirst for God. Wednesday 9, at noon I preached in the chapel at Bullockswithy, one of the most famous villages in the county, for all manner of wickedness: but there is a change for the better already, and a fair prospect of a much greater. In the evening as well as on the next, the house at Stockport was thoroughly filled with people ready prepared for the Lord, and adorning the doctrine of God our Saviour.

Thursday 10, About noon I preached at Ashton to a loving and lively people, and thence went on to Oldham: but what could be done here? I suppose the children alone would have filled the preaching-house from end to end. We kept the door locked till a little before the appointed time: then I went in, and, to as many as the house would hold, I explained the rest that remains for the people of God; and indeed they had ears to hear. Afterward, leaving one to preach again after an hour's respite, I went on to Manchester.

Friday 11, The house was well filled in the evening. I explained and enforced the words of St. James, *Seest thou not how faith wrought together with his works, and by works was faith made perfect.* I did not hear that any

were offended, for the bulk of these are an understanding people.

Saturday 12, I took a view of the public library, preferable to most in England. It is annexed to the Blue-Coat School, wherein fourscore children are provided with all things: and all by the munificence of one man, who expressly forbid any one to add thereto.

Sunday 13, Mr. Simpson assisting, we dealt very well with a crowded congregation: I suppose we had about a thousand communicants: and surely God was among them: and so he was in the evening, while I applied, *Thou shalt have no other gods before me.*

Monday 14, At noon I preached at Northwich to such a congregation as scarcely ever was seen there before; and had a good hope, that after all the storms, good will be done here also. In the evening I preached to the affectionate congregation at Chester, who want nothing but more life and fire. Tuesday 15, I was desired to preach upon the Trinity: the chapel was sufficiently crowded: and surely God answered for himself to all candid hearers.

Wednesday 16, I preached about eleven at Warrington, (a cold, uncomfortable place) and in the evening at Liverpool. The house was extremely crowded, and I found great liberty of spirit; but still more the next evening, while I was opening and applying the parable of the sower. How much seed has been sown in this town? And, blessed be God, all is not lost: some has brought forth thirty, some sixty, and some a hundred fold.

Friday 18, Notice having been given at Wigan of my preaching a sermon for the Sunday-Schools, the people flocked from all quarters in such a manner as never was seen before. I spoke with all possible plainness on *Repent ye, and believe the gospel.* And it seemed to sink deep into the hearts of the hearers. Surely the kingdom of heaven is at hand.

Saturday 19, We went on to Bolton, where I preached in the evening, in one of the most elegant houses in the kingdom, and to one of the liveliest congregations: and this

I must avow, there is not such a set of singers in any of the Methodist congregations in the three kingdoms: there cannot be, for we have nearly a hundred such trebles, boys, and girls, selected out of our Sunday-Schools, and accurately taught, as are not found together in any chapel, cathedral, or music-room within the four seas. Besides, the spirit with which they all sing, and the beauty of many of them so suits the melody, that I defy any to exceed it, except the singing of angels in our Father's house.

Sunday 20, At eight and at one, the house was thoroughly filled: about three I met between nine hundred and a thousand of the children belonging to our Sunday-Schools. I never saw such a sight before: they were all exactly clean, as well as plain in their apparel: all were serious and well behaved. Many, both boys and girls, had as beautiful faces as, I believe, England or Europe can afford. When they all sung together, and none of them out of tune, the melody was beyond that of any theatre. And what is best of all, many of them truly fear God, and some rejoice in his salvation. These are a pattern to all the town. Their usual diversion is, to visit the poor that are sick, (sometimes six or eight, or ten together) to exhort, comfort, and pray with them. Frequently ten or more of them get together to sing and pray by themselves; sometimes thirty or forty; and are so earnestly engaged, alternately singing, praying, and crying, that they know not how to part. You, children, that hear this, why should not you go and do likewise? Is not God here as well as at Bolton? Let God arise, and maintain his own cause! *Even out of the mouths of babes and sucklings.*

Monday 21, I went on through miserable roads to Blackburn; where, notwithstanding the continued rain, the new preaching-house was thoroughly filled with serious, well behaved people. Tuesday 22, through equally good roads, we got on to Paddiham. I preached at eleven to as quiet a congregation, though not so lively, as that at Bolton. From hence we went in the afternoon, through still more wonderful roads to Haslenden: they were sufficient to lame any

horse, and shake any carriage in pieces. N. B. I will never attempt to travel these oads again till they are effectually mended.

A gentleman, no way connected with us, has built us a neat preaching-house here, desiring only three per cent. for what he has laid out, (about eight hundred pounds) provided the seats set for so much, of which there is little doubt. It was well filled in the evening with serious people, lying in the midst of many societies.

Wednesday 23, We hobbled on to Bury, through roads equally deplorable, but we met a lively congregation, which made us forget our labour. In the evening I preached to another lively congregation at Rochdale. Formerly we had much trouble here, but it is past, and they now hold the unity of the spirit, in the bond of peace.

Thursday 24, About ten we began the service in the church at Todmorden, crowded sufficiently. I found uncommon liberty among these poor mountaineers. We had a pleasant road from hence to Burnley, where a multitude of people were waiting: but we had no house that could contain them: just then the rain ceased; so we went into the inn-yard which contained them well: and it was an acceptable season, as indeed it was both the times before when I preached at Bury.

Friday 25, In the evening I preached at Colne: this is the fifth rainy day we have had; however, the house was pretty well filled: and I strongly exhorted them that had left their first love, *To remember from whence they had fallen, to repent and to do their first works.*

Sunday 27, I preached at Haworth church in the morning, crowded sufficiently, as was Bingley church in the afternoon; but, as very many could not get in, Mr. Wrigley preached to them in the street, so that they did not come in vain. In the evening we went on to Halifax.

Monday 28, The house in the evening was thoroughly filled with hearers that devoured the word. Tuesday 29, I was desired to preach in the church at Sowerby, four miles from Halifax: it stands on the brow of a high and steep

mountain. Rich and poor flocked together to it, whom I exhorted to *Acquaint themselves with God, and be at peace*. I found much liberty of spirit among them; and still more at Halifax in the evening, when it seemed, as if the windows of heaven were opened: as also at five in the morning, when I took a solemn leave of this affectionate people.

Wednesday 30, About eleven the service began at Olney. After the Curate had read prayers to a large and serious congregation, I preached on *It is appointed for all men once to die*. I believe many felt as well as heard the word. About six I preached at Huthersfield, where our brethren are now all at peace and unity with each other. In the evening I went to our quiet and delightful retreat at Longwood-house.

Thursday, May 1, The congregation at five was exceedingly large, coming from many miles round: but that at Shelly, a lone place, six or seven miles from Huthersfield, where I was constrained to preach in the open air at nine, was six or seven times larger: indeed, the largest I have seen since I left Manchester; and the power of God was eminently present, both to wound and to heal. I believe the congregation at Wakefield, in the evening, was larger even than this: and the verdure of the trees, the smoothness of the meadow, the calmness of the evening, and the stillness of the whole congregation, made it a delightful sight.

Friday 2, I went on to Bradford. I feared the jars which had been here, would have lessened the congregation; but it was as large as ever I remember it on a week day, and as deeply attentive as ever. A large number attended again at five in the morning. In the afternoon I spent some hours with the trustees of Eccleshill-house; but I might as well have talked to so many posts. In the evening we had a lovely congregation again, to whom I explained the former part of the fourteenth of the Revelation. These had ears to hear: and many of them rejoiced with joy full of glory.

Sunday 4, It was not without extreme difficulty that we could get into the church; but it was worth all the labour.

I strongly applied those words in the epistle for the day, *The end of all things is at hand; be ye therefore sober and watch unto prayer.* It seemed, as if the whole congregation was moved. I believe that hour will not soon be forgotten.

The concourse of people at Birstal about four was greater than ever was seen there before: and the wind being very high, it was feared not half of them would be able to hear: but God was better to them than their fears: afterwards we found that all could hear distinctly; so, if they hear me no more, I am clear of their blood. I have declared to them the whole counsel of God.

Monday 5, About nine I preached to the loving people at Moreley, on 1 Pet. i. 3, and then went forward to Leeds, where (Mr. Hey having sent me word, that "it was not convenient for him to receive me,") Mr. Floyd, and every one in his house received me with all gladness: we had a full house in the evening. I explained and applied James ii. 22, which I suppose was never more needful to be insisted upon than it is this day.

Tuesday 6, About eleven I accepted the invitation of Mr. Stone, a truly pious and active man; and preached in his church at Rawdon, ten miles from Leeds, to a very serious congregation, on Mark i. 25, *Repent ye, and believe the gospel.*

In the evening I preached at Otley to a lovely congregation; and at five in the morning. At four in the afternoon I preached at Pately-bridge, and setting out at four on Friday morning, reached Kendall that evening, (sixty-one miles,) and Whitehaven at five on Saturday the tenth. The congregation in the evening rejoiced much, as they had not seen me for four years: but scarcely any of the old standers are left; two and forty years have swept them away: let us, who are left, live to-day. Now is the day of salvation!

May 11, Whitsunday, in the morning, while those words were applied, *And they were all filled with the Holy Ghost,* his power was eminently present in the congregation; but

much more in the evening. At noon Joseph Bradford preached in the market-place to a numerous congregation. And I am not without hope, that poor Whitehaven will lift up its head again.

Monday 12, About eight I began preaching in the market-house at Cocker-mouth. I was surprised to find several of those that are called *the best of the town* there: and they were one and all serious and attentive: so we had a solemn parting. Hence we went on to Carlisle. I never found this society so well united before. The preaching-house, begun three or four years ago, is now completely finished. It is neat, lightsome, and cheerful: but it was very ill able to contain the congregation. Several ministers were there; and so was the power of God in an uncommon degree. All that were under the roof seemed to be moved more or less: and so they were in the morning, Tuesday 13, when I besought them to *present themselves a living sacrifice to God*.

To-day we went on through lovely roads to Dumfries. Indeed all the roads are wonderfully mended since I last travelled this way. Dumfries is beautifully situated; but, as to wood and water, and gently-rising hills, &c. is, I think, the neatest, as well as the most civilised town, that I have seen in the kingdom. Robert Dall soon found me out: he has behaved exceedingly well, and done much good here: but he is a bold man. He has begun building a preaching-house larger than any in Scotland, except those in Glasgow and Edinburgh! In the evening I preached abroad in a convenient street, on one side of the town. Rich and poor attended from every quarter, of whatever denomination: and every one seemed to hear for life. Surely the Scots are the best hearers in Europe!

Wednesday 14, At five I was importuned to preach in the preaching-house: but such a one I never saw before! It had no windows at all; so that, although the sun shone bright, we could see nothing without candles: but I believe our Lord shone on many hearts, while I was applying those words, *I will; be thou clean*. I breakfasted with poor

Mr. Ashton, many years ago a member of our society in London; but far happier now in his little cottage than ever he was in his prosperity.

When I was in Scotland first, even at a nobleman's table, we had only flesh meat of one kind, but no vegetables of any kind; but now they are as plentiful here as in England. Near Dumfries there are five very large public gardens, which furnish the town with greens and fruit in abundance.

The congregation in the evening was nearly double to that we had the last; and, if it were possible, more attentive. Indeed, one or two gentlemen, so called, laughed at first, but they quickly disappeared, and all were still, while I explained, *The worship of God in spirit and in truth*. Two of the clergy followed me to my lodging, and gave me a pressing invitation to their houses: several others intended, it seems, to do the same; but, having a long journey before me, I left Dumfries earlier in the morning than they expected. We set out Thursday the 15th at four, and reached Glasgow, Friday 16, before noon. Much of the country, as we came, is now well improved, and the wilderness become a fruitful field.

Our new preaching-house will, I believe, contain about as many as the chapel at Bath: but, O the difference! It has the pulpit on one side, and has exactly the look of a Presbyterian meeting-house. It is the very sister of our house at Brentford: perhaps an omen of what will be when I am gone! I preached at seven to a tolerably large congregation, and to many of them at five in the morning. At six in the evening they were increased four-fold: but still I could not find the way to their hearts.

Sun. 18, I preached at eleven on the parable of the sower; at half past two, on Psalm l. 23: and in the evening, on *Now abideth these three, faith, hope, love*. I subjoined a short account of Methodism; particularly insisting on the following circumstances. There is no other religious society under heaven, which requires nothing of men in order to

their admission into it, but a desire to save their souls: Look all around you, you cannot be admitted into the Church, or society of the Presbyterians, Anabaptists, Quakers, or any others, unless you hold the same opinions with them, and adhere to the same mode of worship. The Methodists alone do not insist on your holding this or that opinion, but they *think* and *let think*. Neither do they impose any particular mode of worship, but you may continue to worship in your former manner, be it what it may. Now I do not know any other religious society, either ancient or modern, wherein such liberty of conscience is now allowed, or has been allowed since the age of the Apostles! Here is our glorying. And a glorying peculiar to us! What society shares it with us?

Monday 19, I went to Edinburgh, and preached to a much larger congregation than I used to see here on a week day. I still find a frankness and openness in the people of Edinburgh which I find in few other parts of the kingdom. I spent two days among them with much satisfaction: and I was not at all disappointed in finding no such increase, either in the congregation or the society, as many expected from their leaving the kirk.

Thursday 22, The house at Dalkeith being far too small, even at eight in the morning, to contain the congregation, I preached in a garden, on *Seek ye the Lord while he may be found*: and, from the eager attention of the people, I could not but hope that some of them would receive the truth in love. In the evening I preached in the house at Dunbar, tolerably well filled, on Job xxii. 2, 3. I believe with

“ The spirit of convincing speech :”

but much more, at five in the morning, Friday 23. And will God manifest his power among these dry bones also? Immediately after preaching we set out. How is the face of this country changed in a few years! It was twenty years ago dreary enough, but is now as a pleasant garden: but what is most remarkable, is, the bridge which connects the two mountains, The Peas, together; one of the noblest

works in Great-Britain; unless you would except the bridge at Edinburgh which lies directly across the Cowgate; so that one street (a thing not heard of before) runs under another!

About noon we came to Berwick-upon-Tweed. But the town being all in a hurry, on occasion of the fair, so that I could not conveniently preach in the market-house; I was glad that Mr. Atcheson, the Presbyterian minister, offered me the use of his chapel: it was a large commodious place: several of his hearers attended, to whom I spoke exceeding plainly in the evening, on 1 Cor. xiii. 3; and in the morning, on Isaiah lix. 1—3.

Saturday 24, About one we reached Alnwick. I was a little surprised at the new preaching-house, (in which I preached in the evening) exactly resembling the meeting-house we hire at Brentford! Had they no eyes; or had never seen any English house! But the scarecrow must now stand without remedy.

Sunday 25, This was the day on which all the non-juring congregations in Scotland began, by common agreement, to pray in all their public worship for King George and his family. I preached at nine, at two, and at half past five: the last time on the gospel for the day (the history of Dives and Lazarus) with much enlargement of spirit. After preaching at five in the morning, on Matt. xxvi, and taking a solemn leave of the congregation, I went on to Morpeth, but was informed the town-hall was totally engaged: the lower part by a company of players; the upper, by a dancing-master: however, the latter did scruple the having his right; so I preached to the largest congregation I ever saw there. And our Lord seemed to

“ Dart into all the melting power

Of love, and make the mountains flow.”

It was indeed a wonderful season, such as we had scarcely had before since we left Bristol. In the evening I preached at Newcastle to such a congregation as was never there before, unless on a Sunday: and indeed all the congregations,

morning and evening, were such as had not been before since the house was built. Surely this is the accepted time for Newcastle: perhaps I may see it no more!

Friday 30, I preached at North-Shields in the lower house, at noon, to a very crowded congregation: and, I believe most of them felt that God was there; for it was a season of great refreshment: so it was at the upper house in the evening. I doubt not but God will be glorified in both, provided the people in each agree to provoke one another earnestly to love and to good works.

Saturday 31, At five I preached in the lower house to a numerous congregation: the greater part of whom, I believe, had no thought of salvation till they heard the preaching at this place. Were it only for the sake of these, I do not regret any of the trouble I have had, on occasion of this building. At nine I preached in South-Shields to a large and serious congregation, ready prepared for the gospel: in the evening at Sunderland, to an experienced people, many of whom are rooted and grounded in love.

Sunday, June 1, I willingly accepted of Mr. Hampson's invitation, and preached in his church morning and afternoon. I suppose it was hardly ever so filled before: and the power of God was present to heal. It was doubted, whether all could hear: In order to try, Joseph Bradford stood in the farthest corner: and he could hear every word. I preached in our chapel at six: but abundance of people could not get in. I was sorry I did not preach abroad, while so many were athirst for the word.

Monday 2, About noon I preached at Monkwearmouth. I had never such a season there before. The glory of the Lord seemed to fill the house, and the people trembled before him. We had such another opportunity at Sunderland in the evening; surely God will be glorified in this place.

Tuesday 3, I returned to Newcastle, and preached in the evening on the *Rest that remaineth for the people of God*. And a few have believed our report, and are eager to enter into it.

Thursday 5, Desiring to pay one more visit to the loving society in Weardale, I set out early, and drove through wonderful roads to Wolsingham, a town near the entrance of the vale. I could not preach abroad because of the storm, and the house would not nearly contain the people: however, as many crowded in as could; the rest got near the door or windows, and surely the willing mind was accepted.

In the evening, the wind being still very high, I was obliged to preach within, in Weardale also; and it was a time of uncommon blessing. Friday 6, going out of my room I missed a step, and fell forward, so that the edge of one of the stairs came a quarter of an inch above my right eye, exactly upon my eyelid. I put a little white paper upon it, which immediately stopped the bleeding, and preached without any inconvenience. The work of God has much increased here lately: many have been convinced of sin; many justified; some perfected in love, and many added to the society.

Friday 6, We returned to Stanhope, formerly the seat of several great families, now an inconsiderable village. It is eminent for nothing in this age but a very uncommon degree of wickedness. I preached at five, in what I understood was once the market-place, to an exceedingly numerous congregation. I preached on Isaiah lv. 6, 7, and if ever, with the demonstration of the Spirit. The people were all bowed down together, as the heart of one man. Surely God will have a people in this place!

Saturday 7, Our brethren thought the preaching-house would contain the congregation at five in the morning: it was a large upper room: but, before I began to speak, it was exceedingly crowded; and the main beam that supported it giving way, the floor began to sink: some crying out, "The room is falling:" one man leaped out of the window, the rest slowly and quietly went out without the least hurry or confusion; so that nothing was hurt except a poor dog that was under the window. I then preached in the open air to twice or thrice as many as the room would

have contained, who were all attention! O, how white are these fields to the harvest!

About twelve I preached to a lovely congregation at Burnopfields, on *Rejoice in the Lord, O ye righteous*. I have found nothing like it since I left London; such was

“Th’ o’erwhelming power of grace divine!”

I know not that ever I felt such self-abasement before: and the whole congregation seemed almost equally moved: and so they were at Newcastle in the evening, while I explained, and strongly applied, *I am the all-sufficient God; walk before me, and be thou perfect!*

Sunday 8, I preached at the Ballast-Hills, about half an hour after eight. I think the congregation was nearly double to that I had here two years ago: and they were increased in earnestness as much as in number. About two I preached at Gateshead-fell to, I suppose, twice as many as were at the Ballast-Hills, on the joy that is in heaven over one sinner that repenteth. Though the sun was very hot, and the wind very cold, the people regarded neither one nor the other. They seemed only to attend to the voice of God, and the breathing of his Spirit.

In the evening I preached near the Keelmen’s Hospital, within sight of the place where I preached the first Sunday I was at Newcastle, and, I think, to the largest congregation which I have seen at Newcastle since that time. The second lesson for the evening service supplied me with a text, 2 Cor. vi. 1, “We then, as workers,” &c. The people appeared to devour the word; and I did not spare them. I was then ready to say, *Now I am clear from the blood of these men*. No, I dare not! I judge not my own self! He that judgeth me is the Lord!

Monday 9, I preached at Durham about eleven, to more than the house could contain. Even in this polite and elegant city we now want a larger chapel. In the evening I preached near our preaching-house to a large multitude, I think as numerous as that at Gateshead-fell. Many of the Durham militia, with several of their officers, were there:

and all of them seemed to receive the word, *not as the word of man, but as indeed the word of God.*

Tuesday 10, We went through one of the pleasantest countries I ever saw, to Darlington.

In the evening we had a love-feast, at which several spoke of their experience in a plain, artless manner. And many were greatly comforted, and stirred up more intensely to hunger and thirst after righteousness.

Wednesday 11, About noon I preached at Stockton; but the house would not contain the congregation; nor indeed at Yarm in the evening. Here I heard what was quite new to me, namely, That it is now the custom in all good company to give obscene healths, even though clergymen be present; one of whom lately refusing to drink such a health, was put out of the room. And one of the forwardest, in this worthy company, was a bishop's steward!

Thursday 12, Between one and two we had a larger congregation at Potto than I ever saw there before. At Hutton-Rudby in the evening I spoke strongly to the backsliders; and I think not in vain.

At eight I preached to a lovely congregation at Stokesley with much liberty of spirit; and at eleven in Gisborough, to one far larger and equally attentive. In the evening I preached at Whitby, in the new house, thoroughly filled above and below, though it contains twice as many as the old one, and although the unfinished galleries, having, as yet, no fronts, were frightful to look upon. It is the most curious we have in England. You go up to it by forty steps, and have then before you a lofty front, I judge nearly fifty feet high, and fifty-four feet broad: so much gainers have we been by the loss of the former house: beside, that it stood at one end of the town, and in the very sink of it, where people of any fashion were ashamed to be seen.

Saturday 14, At five in the morning we had a large congregation, but it was more than doubled in the evening: and at both times I could not but observe the uncommon earnestness of the people.

Sunday 15, The house was well filled at seven. For the

sake of the country people, who flocked from all sides, I preached again at half an hour past one, on *The end of all things is at hand: be ye therefore sober and watch unto prayer.* After preaching at five, on the education of the children, I made a collection for Kingswood-School; the rather, that I might have an opportunity of refuting that poor, threadbare slander, of my "getting so much money." We concluded our service with a comfortable love-feast.

Monday 16, From the plain people at Whitby, I went on to the elegant congregation at Scarborough. I was surprised at their flocking together in such numbers, many more than the house could contain. And I strongly enforced, *Now is the accepted time; now is the day of salvation.*

Tuesday 17, Desiring J. Bradford to preach at five, I did not preach till three. I then urged on a very genteel congregation, *One thing is needful:* and surely the power of the Lord was present to heal them, in a manner I have not often found; and again in the evening, while I enforced, *He is able to save to the uttermost them that come unto God by him.*

Wednesday 18, I designed to preach in the street at Bridlington, but the wind and dust would not suffer it. So, as many as could, pressed into the house, but nearly as many were constrained to go away. I preached on Rev. xx. 12, and I believe not in vain.

Thursday 19, I went about forty miles out of my way to see my old friends at Malton, and particularly old Mr. Wilson, at whose house I first lodged there. Between eleven and twelve I began preaching on *It is appointed for men once to die.* And God applied his word, one would almost have thought, to every one under the roof. It was a glorious opportunity! The people were gathered from many miles round, and I think few repented of their labour. As soon as the service was over I hastened away, and reached Beverley (twenty-eight miles) in good time. The house here, though greatly enlarged, was well filled, with high and low, rich and poor. And, it being the day of the Arch-

deacon's visitation, many of the clergy were there. I rejoiced in this, as it might be a mean of removing prejudice from many sincere minds.

Friday 20, I went on to Hull, and in the evening explained and applied those remarkable words of our Lord, *Whosoever doth the will of God, the same is my brother, and sister, and mother.* The new preaching-house here is nearly as large as the New-Chapel in London. It is well built, and elegantly finished; handsome, but not gaudy. Saturday 21, we had a large congregation at five, larger than even that at Birmingham, which exceeded all the morning congregations I had then seen.

Sunday 22, Mr. Clark, the vicar, inviting me to preach in the high church, I explained (what occurred in the service of the day) what it is to build our house upon the rock, and applied it as strongly as I could. I dined at the vicarage with Mr. Clark, a friendly, sensible man, and, I believe, truly fearing God: and such, by the peculiar Providence of God, are all the three stated ministers in Hull. He said, he never saw the church so full before: however, it was still fuller in the afternoon, when, at the desire of Mr. Clark, I preached on St. James's beautiful account of the wisdom which is from above. At six in the evening I preached in our own house to as many as could get in, (but abundance of people went away,) on Gal. vi. 14.

Monday 23, About eight we reached Mr. Stillingfleet's at Hotham, one of the pleasantest places I have seen. At nine he read prayers, and I preached to a large and serious congregation. At eleven I preached, with much enlargement of heart, in the new chapel at Market-Weighton; and at half an hour after one, in Pocklington; but the house was like an oven. Between six and seven I began at York, on Rom. xiii. 12. The word was as fire, and all that heard it seemed to feel the power thereof.

Tuesday 24, Having no other opportunity, I went over to Thirsk, and preached in the evening, on 1 Peter i. 24. All the congregation were serious, but two young gentlewomen, who laughed and talked incessantly, till I turned

and spoke expressly to them. They then seemed to be ashamed.

Wednesday 25, Believing the little flock there wanted encouragement, I took Ripon in my way to York, and gave them a strong discourse on the story of Dives and Lazarus. Many strangers seemed greatly astonished: and I believe they will not soon forget what they heard; for God applied it to their hearts. As he did also the parable of the sower at York, I will hope, to most of the congregation.

Thursday 26, The Vicar of Selby having sent me word, that I was welcome to preach in his church, I went that way; but, before I came, he had changed his mind: so I preached in our own chapel, and not without a blessing. In the evening I preached at Thorne to a larger congregation than ever I saw in the house before.

Friday 27, At nine I preached in the church at Swinfleet, filled from end to end. About eleven I preached at Crowle to a large congregation: and I am now in hope that there will be a good harvest here also, seeing the almost perpetual jars are now at an end. Thence I came once more, (perhaps for the last time) to Epworth, where, by the prudence and diligence of T. Tattershall, the people have now forgotten their feuds, and are at unity with each other.

Saturday 28, I, this day, enter on my eighty-fifth year. And what cause have I to praise God, as for a thousand spiritual blessings, so for bodily blessings also? How little have I suffered yet, by "the rush of numerous years." It is true, I am not so agile as I was in times past: I do not run or walk so fast as I did. My sight is a little decayed. My left eye is grown dim, and hardly serves me to read. I have daily some pain in the ball of my right eye, as also in my right temple (occasioned by a blow received some months since) and in my right shoulder and arm, which I impute partly to a sprain, and partly to the rheumatism. I find likewise some decay in my memory, with regard to names, and things lately past; but not at all, with regard to what I have read or heard, twenty, forty, or sixty years ago. Neither do I find any decay in my hearing, smell,

taste, or appetite; (though I want but a third part of the food I did once) nor do I feel any such thing as weariness, either in travelling or preaching. And I am not conscious of any decay in writing sermons, which I do as readily, and, I believe, as correctly as ever.

To what cause can I impute this, that I am as I am? First, doubtless, to the power of God, fitting me for the work to which I am called, as long as he pleases to continue me therein: and next, subordinately to this, to the prayers of his children.

May we not impute it, as inferior means,

- 1, To my constant exercise and change of air?
- 2, To my never having lost a night's sleep, sick or well, at land or at sea, since I was born?
- 3, To my having sleep at command, so that, whenever I feel myself almost worn out, I call it, and it comes, day or night?
- 4, To my having constantly, for above sixty years, risen at four in the morning?
- 5, To my constant preaching at five in the morning, for above fifty years?
- 6, To my having had so little pain in my life, and so little sorrow, or anxious care?

Even now, though I find pain daily, in my eye or temple, or arm, yet it is never violent, and seldom lasts many minutes at a time.

Whether or not this is sent to give me warning, that I am shortly to quit this tabernacle, I do not know: but be it one way or the other, I have only to say

My remnant of days,
I spend to his praise,
Who died the whole world to redeem:
Be they many or few,
My days are his due,
And they all are devoted to Him!

I preached in the morning on Psalm xc. 12. In the even-

ing on Acts xiii. 40, 41, and endeavoured to improve the hours between to the best advantage.

Sunday 29, At eight I preached at Misterton, as usual; about one, to a numerous congregation at Newbey, near Haxey; and about four, at my old stand in Epworth market-place, to the great congregation: here there used to be a few mockers; but there were none now: all appeared serious as death, while I applied those solemn words, *When the breath of man goeth forth, &c.* We concluded with a love-feast, at which many declared with an excellent spirit, the wonderful works of God.

Monday 30, About eight I preached in Scotter, and found it good to be there. About eleven I preached at Soowby, two miles from Brigg, to a very numerous and serious congregation. In the afternoon, going just by that curious building, Mr. Pelham's Mausoleum, I alighted, and took a view of it within and without: the like, I suppose, is not to be found in England. It is exactly round, fifty-two feet in diameter, and will be sixty-five feet high. The lower part contains, I believe, nearly a hundred places for the bodies of the Pelham family, (O what a comfort to the departed spirits, that their carcasses shall rot above ground!) Over this is to be a chapel: It is computed the whole building will cost sixty thousand pounds!

About five we came to Grimsby, and the Vicar reading prayers, I preached on the Psalm for the day, *He healeth them that are broken in heart, and giveth medicine to heal their sickness.* I think the church is nearly as large as that at Hull: and it has not been so well filled in the memory of man before. All were seriously attentive: many received the word with joy, and some, doubtless, will bring forth fruit to perfection.

Tuesday, July 1, The Vicar again read prayers at eleven, and I preached on those words in the second Lesson, *Lord, are there few that be saved?* I spoke as plainly as possibly I could: but God only can speak to the heart.

The gentleman, at whose house I went to lodge, coming

from Lowth to meet me, his headstrong horse crushed his leg against a gate, with such force, that both the bones were broken, and came through his boot. The horse stood by him till some countrymen came, put him into a cart, and brought him home. It is doubtful whether he will recover; but death is no terror to him.

I preached in Lowth at six in the preaching-house; but perhaps I had better have been in the market-place: at five in the morning the room was filled; and I spoke, as doubting whether I should see them any more. At eleven I preached at that lovely spot, Langham-Row: although Mr. Robinson has made the chapel twice as large as it was, yet it would hardly contain the congregation: and most of these are in earnest to save their souls; as well as himself and his wife, and his sixteen children.

Thursday 3, I was going to preach at Tuxford, near the end of the town; but the gentry sent and desired me to preach in the market-place, which I accordingly did, to a large and attentive congregation, on *It is appointed unto men once to die.*

Thence we went to Raithby, an earthly paradise! How gladly would I rest here a few days; but it is not my place: I am to be a wanderer upon earth: only let me find rest in a better world. At six I preached in the church to such a congregation as I never saw here before: but I do not wonder if all the country should flock in hither to a palace in the midst of a paradise.

Friday 4, I set out early from Raithby, and at eight preached in Horncastle. My design was to have preached seriously, for which purpose I chose that text, *The harvest is ended, the summer is past, and we are not saved;* but I was turned, I knew not how, quite the other way, and could preach scarcely any thing but consolation. I believe this was the very thing which the people wanted, although I knew it not.

We reached Lincoln about twelve. A very numerous congregation, of rich and poor, were quickly assembled. I preached below the hill in Mrs. Fisher's yard, a large and

commodious place. From the quietness of the people, one might have imagined that we were in London or Bristol. Indeed the dread of the Lord was on every side, and surely his power was present to heal.

In the evening I preached in our new house at Gainsborough, which was crowded sufficiently. I spoke strong words on *Now is the accepted time*, which seemed to sink deep into the hearts of the hearers. Saturday 5, in the evening I preached at Ouston, to such a congregation both for number and seriousness, as I hardly ever saw there before. Afterwards I took a view of what was lately the glory of the town, the great mansion-house, built by the late Mr. Pindar's father, when I was a little child: his grandson has left it desolate and without inhabitant, has taken away all the pictures and furniture, blocked up the windows, and cut down the fine rows of trees, which formed the avenue!

“So fleets the comedy of life away.”

Sunday 6, At eight we had such another congregation as that in the evening; to which I expounded that comfortable scripture, the former part of the fourteenth of the Revelation. I came to Epworth before the church service began, and was glad to observe the seriousness with which Mr. Gibbon read prayers, and preached a plain, useful sermon; but was sorry to see scarcely twenty communicants, half of whom came on my account. I was informed likewise that scarcely fifty persons used to attend the Sunday service. What can be done to remedy this sore evil?

I fain would prevent the members here from leaving the church: but I cannot do it. As Mr. G. is not a pious man, but rather an enemy to piety, who frequently preaches against the truth, and those that hold and love it, I cannot with all my influence persuade them either to hear him, or to attend the sacrament administered by him. If I cannot carry this point even while I live, who then can do it when I die? And the case of Epworth is the case of every church where the minister neither loves nor preaches the gospel. The Methodists will not attend his ministrations. What then is to be done?

At four I preached in the market-place on Rom. vi. 23, and vehemently exhorted the listening multitude to choose the better part. Monday 7, having taken leave of this affectionate people, probably for the last time, I went over to Finningly, and preached at eleven on that verse in the second lesson, Luke xix. 42. After dinner we walked over Mr. H.'s domain, the like to which I never saw in so small a compass. It contains a rabbit warren, deer, swans, pheasants in abundance, besides a fish-pond and an elegant garden. Variety indeed! But is there not danger that such a multitude of things should divert the mind from the one thing needful?

In the evening I preached at Doncaster. I never before saw this house so filled, much less crowded: and it was, in a manner I never knew before, filled with the presence of God, while I earnestly enforced that advice, *Acquaint now thyself with him, and be at peace*. One fruit of this was, that the congregation at five in the morning was larger than it ever was before in the evening. And God made bare his arm, and uttered his voice, yea, and that a mighty voice. Surely those who now heard will be without excuse, if they do not know the day of their visitation!

We were much distressed at Rotherham for want of room, the rain driving us into the house. However, we stowed in it as many as we possibly could; and God bore witness to his word. Wednesday 9, after dining with that lovely old man, Mr. Sparrow, I went on to Sheffield. The house was much crowded, though one of the largest in England; but all could hear distinctly. In the morning, Thursday 10, at five we had an evening congregation, and the people seemed to devour the word. Here and at Hull are the two largest morning congregations which I have seen in the kingdom.

Friday 11, We set out early for Derby. About nine, within about a mile of the Peacock, suddenly the axletree of my chaise snapped asunder, and the carriage overturned. The horses stood still till Jenny Smith and I crept out at the fore windows. The broken glass cut one of my gloves a little, but did us no other damage. I soon procured another

chaise, and went on to Derby, where I preached in the evening: and at five in the morning on Saturday the 12th, and then went on to Nottingham.

Sunday 13, I began the service at ten: but knew not how I should get to the end, being almost exhausted when I had finished my sermon. But Mr. Dodwell came, who, though very weak through the ague, assisted me in administering the Lord's-supper to a very large number of communicants. After preaching in the evening, I made a collection for Kingswood School. To-day I had just as much work as I could do. Monday 14, the mail coach being full, I crossed over to Newark, and had the satisfaction of seeing in the evening, not only a numerous, but likewise a serious and deeply attentive congregation.

Wednesday 16, We reached London. I consulted with a few friends concerning the state of things, which was better than I expected. The society is increased, and the ordinary hearers in all parts of the town not diminished. Meantime there is reason to hope the work of God goes on, though by slow degrees. On the following days I looked over my books and papers and set them in order as far as I could. Saturday 19, I spent an hour in Chesterfield-street, with my widowed sister and her children: they all seemed inclined to make the right use of the late providential dispensation.

Sunday 20, Both in the morning and evening I preached at the New-Chapel, crowded sufficiently, on Heb. v. 12, *Ye have need that a man should teach you again, which be the first principles of the oracles of God.* Monday 21, I retired to Highbury-Place, and spent the residue of the week in answering letters, revising papers, and preparing for the Conference.

Sunday 27, In the morning I preached at West-street, and in the afternoon in Bethnal-Green church, on (part of the gospel for the day) our Lord's lamentation over Jerusalem. I believe the word did not fall to the ground. I preached at the New-Chapel every evening during the Conference, which continued nine days, beginning on Tuesday, July 29, and ending on Wednesday, August 6. And we

found the time little enough, being obliged to pass over many things very briefly, which deserved a fuller consideration.

Sunday 3, I preached at the New-Chapel, so filled as it scarcely ever was before, both morning and evening. Monday 4, at five we had a good evening congregation: and I believe many felt the power of the word, or rather, of God speaking therein.

One of the most important points considered at this conference was, that of leaving the church. The sum of a long conversation was, that in a course of fifty years, we had neither premeditatedly nor willingly varied from it in one article, either of doctrine or discipline: 2, That we were not yet conscious of varying from it, in any point of doctrine: 3, That we have in a course of years, out of necessity, not choice, slowly and warily varied in some points of discipline, by preaching in the fields, by extemporary prayer, by employing lay preachers, by forming and regulating societies, and by holding yearly Conferences: but we did none of these things till we were convinced we could no longer omit them but at the peril of our souls.

Wednesday 6, Our Conference ended as it began, in great peace. We kept this day as a fast, meeting at five, nine, and one, for prayer, and concluding the day with a solemn watch-night.

The three following days I retired, revised my papers, and finished all the work I had to do in London. Sunday 10, I was engaged in a very displeasing work, the discharge of an old servant: she had been my house-keeper at West-street for many years, and was one of the best house-keepers I had had there: but her husband was so notorious a drunkard, that I could not keep them in the house any longer. She received her dismissal in an excellent spirit, praying God to bless us all.

I preached in the morning at West-street to a large congregation, but to a far larger at the New-Chapel in the evening. It seems the people in general do not expect that I shall remain among them a great while after my brother,

and that therefore they are willing to hear while they can. In the evening we set out in the mail coach, and early in the morning got to Portsmouth.

They have lately built a neat preaching-house in the town, something larger than that at Deptford. It is well situated near the midst of the town, and has three well-constructed galleries. I preached at noon to a large and well-behaved audience, and to a much larger in the evening. I believe the word took place in many souls: all went away still as night.

Tuesday 12, Joseph Bradford preached at five in the morning. I preached in the new house about six in the evening, and guarded them against that deadly Antinomianism which has so often choaked the good seed here. In the morning I preached at our house on the Common: afterwards, meeting the society, I took a solemn leave of them, which I hope they will remember if they see me no more.

Wednesday 13, We crossed over to Sarum, where I preached in the evening with much enlargement of heart.

Thursday 14, setting out about three, we came to Gloucester early in the afternoon. I spoke very plainly, both in the evening and the morning. Friday 15, we went on to Monmouth: but Mr. G—— has done with us, so I lodged with my old friend Mr. Johnson: and instead of that lovely young woman, S— B—, who is removed to Cowbridge, met with her younger sister, who more than supplies her place: she is a jewel indeed, full of faith and love, and zealous of good works.

I preached both in the evening and the next morning with the demonstration of the Spirit: and all the congregation, rich and poor, appeared to be sensible of it. Saturday 16, we had an easy journey to Brecon, where I preached in the evening. Sunday 17, I preached in the room at eight, on the fruit of the Spirit. In the evening I preached in the spacious town-hall, so filled as it had never been before. I think there is a little company here that are truly alive to God. Monday 18, I went on to Caermarthen, and preached at six on 2 Cor. v. 19: and again at five in the morning,

Tuesday 19, when the room was well filled. A servant of Mr. Bowen's came early in the morning to shew us the way to Llyngwair; and it was well he did: for I do not know that we could otherwise have found our way thither. We met (as I expected) a hearty welcome. At five I preached in Newport church, to a large congregation, and with a greater prospect of doing good than I ever had before. We passed an agreeable evening at Llyngwair. Wednesday 20, I went on to Tracoon, one of the most venerable seats in Great-Britain. The good old house is buried in woods and mountains, having no resemblance to any place I have seen. It is just suited to the good old admiral, with his four maiden sisters, the youngest of whom I suppose has lived more than seventy years. I preached at twelve, and in the afternoon went on to Haverford-west. The room was filled sufficiently, and I could not but believe God will build up the waste places.

Thursday 21, The room was well filled at five. Finding there had been no discipline here for some time, I determined to begin at the foundation, and settle every thing: so I first visited and regulated the classes, then restored the bands, which had been totally neglected, and then gave directions for meeting the leaders both of bands and classes. After preaching in the evening, I met the society, and gave them a warm exhortation, to set out anew: I trust they will, and all the present preachers, I am persuaded, will neglect nothing.

Friday 22, I went to Pembroke. Here likewise, not one thing, but every thing had been neglected! No stewards, no bands, half of the preaching places dropped: all the people cold, heartless, dead! I spoke earnestly in the evening, and the word was as fire: surely some fruit will follow!

Sunday 24, We had a lovely congregation at St. Daniel's, and a remarkable blessing. In the afternoon I returned to Haverford-west, and preached in a large open space near the great church, to such a congregation as I have not seen in Wales for many years. I explained and applied the para-

ble of the sower, and God clothed his word with power. I know not whether I have had such an opportunity before since I left London.

Monday 25, I spent another night at Caermarthen very agreeably. Tuesday 26, I preached at Kidwelly at nine; between twelve and one at Llanelly, (to all the gentry in the town!) and in the evening to a multitude of people at Swansea. Wednesday 27, far more than the room would contain attended at five in the morning. About eight I preached in our new preaching-house at Neath; and in the afternoon reached Fontegary, and found Mrs. Jones, with several of her children about her, on the margin of the grave; worn out with that dreadful disease, a cancer: she uttered no complaint, but was all patience and resignation, shewing the dignity of a Christian, in weakness, in pain, and death. I preached on *It is appointed unto men once to die!* and I believe all present felt the awful truth.

I had intended to go on to Cowbridge the next day, but being much importuned to give one day more to a dying friend, I yielded, and desired another preacher to go and supply my place. In the evening I preached on Psalm cxliv. 3, 4. The scene before us greatly confirmed the word. Friday 29, that they might not be offended, I went to Cowbridge. In half an hour's notice, we had a large congregation in the town-hall, to whom I shewed the nature and pleasantness of religion, from Proverbs iii. 17. I returned to Fontegary, took my last leave of the dying saint, and then went on to Cardiff. In the evening I preached (probably for the last time) to a very genteel congregation at the town-hall. Saturday 30, I returned to Bristol.

Sunday 31, Mr. Collins came very opportunely to assist me at the morning service, otherwise I should have been distressed; for such a number of communicants I never saw here before. I would fain have preached abroad; but the ground was too wet: so I preached within, on *Ye cannot serve God and Mammon.*

Wednesday, September 3, I made a little beginning of my brother's life. Perhaps I may not live to finish it. Then

let it fall into some better hands! Thursday 4, I had the satisfaction of spending an hour with that excellent woman, Lady —, not quite so honourable, but fully as much devoted to God, and as useful, as Lady Betty Hastings! What is too hard for God? We see, even this is possible with God, to raise a lady and a saint in one person!

Friday 5, We had a solemn watch-night at Kingswood. The school is now in just such a state as I wish. Mr. M'Geary has three pious and able assistants, out of those that were brought up in it: and I doubt not it will supply a sufficiency of masters for the time to come.

Saturday 6, I walked over to Mr. Henderson's at Hanham, and thence to Bristol: but my friends more kind than wise, would not suffer it. It seemed so sad a thing, to walk five or six miles! I am ashamed that a Methodist preacher, in tolerable health, should make any difficulty of this.

Sunday 7, Having none to assist me, I found it hard work to read prayers, preach, and administer the sacrament to such a number of people. The moment I had done I hastened to Kingswood, having but just time to take a little dinner before I began preaching to a large congregation before the preaching-house. Returning to Bristol, I preached at five in Carolina-court, to an immense number of people, on Rom. viii. 33, 34.

Tuesday 9, I saw the large church at Midsummer-Norton, thoroughly filled with serious hearers. The room at Shepton-Mallet, though greatly enlarged, could, in no wise, contain the congregation. At five in the morning, Wednesday 10, it was thoroughly filled: in the evening I preached at Coleford. Thursday 11, we had a lovely congregation at Frome, both in the evening and at five in the morning. At length this wilderness too, as it has long appeared to be, begins to blossom and bud as the rose.

About two o'clock, Friday 12, I preached in the preaching-house yard at Trowbridge, where, notwithstanding the harvest, we had an unusually large congregation, who listened with deep attention: in the evening at Bradford to as many as the house would contain: but I did not find good

Mrs. Ballard there: after long struggling with a deep nervous disorder, which, for a time, depressed the mind as well as the body, the cloud removed; her load fell off, and her spirit joyfully returned to God.

Saturday 13, I found the society at Bath in a more flourishing state than it had been for many years. And the congregation in the evening was unusually large, and, as usual, seriously attentive.

Sunday 14, We had twice as many communicants as I ever remember here. Just before service Mr. Shepherd came, and offered me his service. It could not have been more seasonable. I had much liberty of spirit the first time I preached to-day: but greater at half an hour past two, and the greatest of all in the evening, when I vehemently enforced those awful words, *Why will ye die, ye house of Israel?*

Monday 15, I returned to Bristol; and on the four following days was sufficiently employed in meeting the classes. At each end of the town, the society increases greatly: it does not decrease in any part: glory be to God!

Friday 19, Being pressed to preach to the poor people in George-street, and knowing the house would not contain half the congregation in the evening, I began at five, by which means we had room for all that could attend at so early an hour. O what an advantage have the poor over the rich! These are not wise in their own eyes, but all receive with meekness the ingrafted word, which is able to save their souls.

Saturday 20, I met the trustees for the new room, who were all willing to add a codicil to the deed of trust, in order to ascertain to the Conference (after me) the sole right of appointing the preachers in it.

Sunday 21, I preached morning and afternoon at the room; and at three in Temple church, so filled as I never saw it before. In the evening I spent an hour in fixing the places of the several classes at the society; a thing necessary to be done, although it is certain some will be not a little displeas'd.

Tuesday 23, An end was put to the long contest between Dr. Coke and Mr. Durbin, by the doctor's acknowledging, "That the words he had written were too keen, and that he was sorry he had given Mr. D. so much uneasiness."

Wednesday 24, I took a walk in Mr. Goldney's garden at Clifton: nothing can be more pleasant. But what is most remarkable is, the long terrace walk, commanding a most beautiful prospect; and the grotto, the largest and most beautiful in its kind that I ever saw. It is admirably well laid out, and decorated with a surprising variety of shells and glittering fossils: "The procuring and placing of which," we are informed, "took the late Mr. Goldney above twenty years!" And he has left it all!

Friday 26, We had a fast-day, which was concluded with a solemn watch-night. At the close of this we sung,

"Ye virgin souls, arise,"

accompanied by the Gloucestershire band of music. Such a concert was never heard in that house before, and perhaps never will be again.

Saturday 27, Two or three friends took me to Blaise-castle, about five miles from Bristol. Mr. F., a person of exquisite taste, built it some years ago, on the top of a hill, which commands such a prospect all four ways, as nothing in England excels. Thence we went to Lord Clifford's seat at King's-Weston. His house, one of the most beautiful I ever saw, stands on a little eminence in his park, and fronts all four ways. The prospect is fine every way, commanding both the land and the water. And the rooms are very elegantly furnished, particularly with excellent pictures. And must the owner leave all these beautiful things? Will death have no more respect for a lord than for a beggar?

Sunday 28, I set out in the mail coach for London. Tuesday 30, having for the present settled my business at London, in the evening I took coach for Lynn, and came thither about noon on Wednesday, October 1. I spent all the time with much satisfaction, as I never found them so much alive before.

On Friday 3, I set out for Norwich, in the coach odly called *The Expedition*. Going through Deerham about noon, I was desired to preach, which I willingly did, on Isaiah xxxvii. 3: and in the evening to a huge congregation at Norwich on the parable of the sower.

Sunday 5, Was a comfortable day, especially at seven in the morning, when I administered the Lord's-Supper; and at two in the afternoon and six in the evening, when I preached to very serious congregations. Monday 6, I preached at Loddon, North-Cove, and Lowestoffe. When I came into the town, it blew a storm; and many cried out, "So it always does when he comes:" but it fell as suddenly as it rose; for God heard prayer.

Wednesday 8, I preached at Caster about noon, and at Yarmouth in the evening. Thursday 9, I returned to Norwich; and after preaching in the afternoon, took coach for London.

Friday 10, I appointed a committee for auditing my accounts, and superintending the business of the book-room: which I doubt not will be managed in a very different manner from what it has been hitherto.

Sunday 12, I preached in the morning at the New Chapel; in the afternoon at West-street. Monday 13, I went to Wallingford, and preached to a serious, and it seemed, much affected audience. Tuesday 14, I preached at Witney, which I generally find a very comfortable place. I think much of the impression which was made on the people here, at the time of the great storm, remains still.

Wednesday 15, I preached at Oxford, on Gen. i. 27. We wanted only a larger room: many young gentlemen were there, and behaved well: I hope some of them did not come in vain. Thursday 16, we went on to High Wycombe. Mr. Murlin's settling here has been of great use. Here is now a steady and understanding people; to whom I preached as usual, evening and morning, with a good deal of satisfaction. Friday 17, we returned to London.

Sunday 19, We had, as usual, a comfortable time at

Spitalfields. Monday 20, I set out for Northamptonshire. In the evening I preached to the lovely congregation at Whittlebury, standing fast in the liberty wherewith Christ has made them free. Wednesday 22, I made one more trial of poor Towcester; if happily God might yet breathe on the dry bones, by opening and strongly applying these words, *I will heal thy backsliding; I will love thee freely*: in the evening, and on Thursday morning I preached at Northampton in the new Presbyterian meeting-house, a large and elegant building, I think, not without effect, and then returned to London.

Tuesday 28, I took the stage coach for Rye, which promised to be there by six in the evening: but the coachman lingered so, that, in the afternoon, I found they did not intend to be there till near eight: so at Hawkhurst I took a post-chaise, which, with much ado, reached it soon after six. Being informed the service was begun, I did not stay to eat or drink, but went directly to the preaching-house, which was sufficiently crowded, and as soon as I could get through the people, I began with solemn prayer, and then explained and applied that glorious truth, *God was in Christ reconciling the world unto himself*. We had another happy opportunity at five in the morning. Knowing now there was no depending on the coach, I took a chaise, and by that mean came early to Sevenoaks, where, in the evening, I found uncommon liberty of spirit, in exhorting the audience to *worship God in spirit and in truth*.

Saturday, November 1, All saint's day, I preached at Snowsfields on Rev. xiv. 1, a comfortable subject, and I always find this a comfortable day. Monday 3, I began visiting the classes, a work which usually takes up about a fortnight. Sunday 9, I preached at West-street, and found uncommon liberty in enforcing that caution, *Quench not the Spirit*. On Wednesday 12, and the following days, I visited the country societies: some of which, that of Mitcham in particular, is swiftly increasing in the grace of God.

Monday 17, I set out for Hertfordshire. In the evening I preached at Hinxworth to a deeply serious congregation:

the next evening in the church at Wrestlingworth, to the largest congregation I have seen there these twenty years. Wednesday 19, I crossed over to Bedford, but where to lodge I did not know: but one met me in the street, and said Mr. — desired I would go straight to his house: I did so, and found myself in a palace, the best house by far in the town, where I was entertained not only with the utmost courtesy, but, I believe, with sincere affection. Our room was much crowded in the evening, and pretty well filled in the morning: and as all disputes are at an end, there is great reason to hope that the work of God will increase here also.

Thursday 20, We had a lovely congregation at St. Neots, who seemed ripe for the promises: so I preached on our Lord's words to the leper, *I will: be thou clean!* Friday 21, about noon, I preached at Huntingdon: and in the evening at Godmanchester: still it is the day of small things here; but a few are "fighting the good fight of faith."

Monday 24, I went to Canterbury. As all the preachers are in earnest, God has blessed them through the whole circuit. This evening we had a large and deeply serious congregation, and not a few of them in the morning. Tuesday 25, though it blew a storm, and was piercingly cold, we were sufficiently crowded at Dover, where the work of God is very lively, and continually increasing. Wednesday 26, our room at Sandwich being small, both the dissenting ministers sent to offer me the use of their chapels; I willingly accepted one of them, which was far larger than ours, and very commodious. I believe God spoke to many hearts. In the evening we had another storm, with much snow and sleet: however, our house at Margate was well filled: and I was much comforted by the earnestness of the congregation.

Friday 28, A little preaching-house being just built at St. Peter's (two miles from Margate) notice had been given, without my knowledge, of my preaching there in the morning: it was utterly inconvenient on many accounts: the wind was piercingly cold, and the ground covered with

snow. However, I would not disappoint the congregation : so I preached at nine, and hastened to Canterbury, where the house was, as usual, well filled : and God gave us his blessing.

Tuesday, December 2, I went on to Chatham, and preached in the evening on *We walk by faith, not by sight*. Wednesday 3, I went to Sheerness, where the society is considerably increased since I was here before. Thursday 4, at noon I preached at Feversham, where, after a long winter, the seed seems to be springing up. The congregation was very large and deeply attentive. In the evening I preached in the new house at Brompton. I had not preached there between thirty and forty years : and there is now a fair prospect here also. Friday 5, I returned to London.

Monday 8, I had the pleasure of meeting an old friend, who gave me a pleasing account of the death of his mother, which had made so deep an impression upon him, that he was almost persuaded to be a Christian. Wednesday 10, and the following days, I corrected my brother's posthumous poems, being short psalms (some few excepted) on the four gospels and the Acts of the Apostles. They make five volumes in quarto, containing eighteen or nineteen hundred pages. They were finished April 25, 1765, and revised the eighth time, May, 1787 : many of these are little, if any thing, inferior to his former poems, having the same justness and strength of thought, with the same beauty of expression ; yea, the same keenness of wit, on proper occasions, as bright and as piercing as ever.

Monday 15, In the evening I preached at Miss Tuelon's school in Highgate. I think it was the coldest night I ever remember. The house we were in stood on the edge of the hill, and the east wind sat full in the window. I counted eleven, twelve, one, and then was obliged to dress, the cramp growing more and more violent : but in the morning, not only the cramp was gone, but likewise the lameness which used to follow it.

About this time I was reflecting on the gentle steps whereby age steals upon us. Take only one instance : four years

ago my sight was as good as it was at five and twenty. I then began to observe, that I did not see things quite so clear with my left eye as with my right: all objects appeared a little browner to that eye. I began next to find some difficulty in reading a small print by candle light. A year after I found it in reading such a print by day-light. In winter, 1786, I could not well read our four shilling hymn-book, unless with a large candle. The next year I could not read letters, if written with a small or bad hand. Last winter a pearl appeared on my left eye, the sight of which grew exceedingly dim. The right eye seems unaltered: only I am a great deal nearer sighted than I ever was. Thus are "those that look out at the windows darkened," one of the marks of old age: but I bless God "the grasshopper is not a burden:" I am still capable of travelling, and my memory is much the same as it ever was; and so I think is my understanding.

Thursday, Christmas-day, We began the service, as usual, at four, in the New Chapel. Notwithstanding the severe frost, which had now lasted a month, the congregation was uncommonly large. I preached here again in the evening: about eleven in the chapel at West-street. This was a comfortable day, as were also the two following.

Sunday 28, I preached at All-hallow's church, on these words in the service, *His commandments are not grievous*. The congregation was exceedingly large, and seemed to taste the good word. Tuesday 30, the frost continued severe: yet the congregation was uncommonly large in the evening, and God warmed many hearts.

Wednesday 31, A numerous company concluded the old year with a very solemn watch-night. Hitherto God hath helped us: and we neither see nor feel any of those terrible judgments, which it was said, God would pour out upon the nation, about the conclusion of the year.

For near seventy years I have observed, that before any war or public calamity, England abounds with prophets, who confidently foretel many terrible things. They generally believe themselves, but are carried away by a vain im-

agination : and they are seldom undeceived, even by the failure of their predictions, but still believe they will be fulfilled some time or other.

Thursday, January 1, 1789. If this is to be the last year of my life, according to some of these prophecies, I hope it will be the best. I am not careful about it, but heartily receive the advice of the angel in Milton,

“How well is thine : how long permit to heav'n.”

Sunday 4, Although the extreme severity of the weather kept many tender people away, yet we had a large congregation in the evening to renew their covenant with God : and we always find when we avouch him to be our God, he avouches us to be his people.

Monday 5, At the earnest desire of Mrs. T— I once more sat for my picture. Mr. Romney is a painter indeed : he struck off an exact likeness at once, and did more in one hour than Sir Joshua did in ten. Tuesday 6, I retired to Highbury-Place, and on Thursday 8, to Peckham. Here in the evening I preached to a very serious congregation, although many of them were of the better rank : but rich and poor seemed equally determined to work out their own salvation.

Friday 9, I left no money to any one in my will, because I had none : but now considering, that whenever I am removed, money will soon arise by sale of books, I added a few legacies by a codicil, to be paid as soon as may be. But I would fain do a little good while I live : for who can tell what will come after him ?

Sunday 11, I again warned the congregation as strongly as I could against conformity to the world : but who will take warning ? If hardly one in ten, yet is my record with the Most High.

Tuesday 13, I spent a day or two with my good old friends at Newington. Thursday 15, I retired to Camberwell, and carried on my journal, probably as far as I shall live to write it. On Thursday I preached once more at Peckham, and did not shun to declare unto them that had ears to hear, the whole counsel of God.

Friday 16, I looked over the finest picture of atheistical religion that I ever saw, in the account that Captain Wilson gives of Thule, king of Pelew : but how utterly needless is either the knowledge of God (consequently how idle a book is the Bible,) if a man be all-accomplished, that has no more knowledge of God than a horse, and no more of his grace than a sparrow ?

Tuesday 20, I retired in order to finish my year's accounts. If possible, I must be a better economist, for instead of having any thing before hand, I am now considerably in debt : but this I do not like ; I would fain settle even my accompts before I die.

Sunday 25, Much of the power of God was in the congregation, both in morning and afternoon : as also on Monday evening, which gave me a good hope that God will carry on his own work. At the earnest importunity of our friends, on Wednesday 28, I went to open the new preaching-house at Rye : it is a noble building, much loftier than most of our houses, and finely situated at the head of the town. It was thoroughly filled. Such a congregation I never saw at Rye before : and their behaviour was as remarkable as their number ; which added to the peaceable, loving spirit they are now in, gives reason to hope there will be such a work here as has not been heretofore.

Thursday 29, I went over to Winchelsea, once a large, flourishing city ; but ever since it was burnt by the Danes, a little inconsiderable town, though finely situated on the top of a range of hills. The new preaching-house was well filled with decent, serious hearers, who seemed to receive the truth in the love of it. I returned to Rye in the afternoon, and in the evening preached to another large and serious congregation. Friday 30, we made our way through miserable roads to Sevenoaks, where the congregation, both evening and morning, was uncommonly large : so (whether I see them again or not) I cheerfully commended them to God, and the next morning returned to London.

Sunday, February 1, We had an exceedingly solemn season, both morning and evening. It seemed indeed as if the

skies poured down righteousness on all that lifted up their hearts to God.

Monday 2, and the following days, I spent in meeting the classes. Friday 6, being the quarterly-day for meeting the local preachers, between twenty and thirty of them met at West-street, and opened their hearts to each other. Taking the opportunity of having them all together, at the watch-night I strongly insisted on St. Paul's advice to Timothy, *Keep the safe which is committed to thy trust*, particularly the doctrine of Christian Perfection, which God has peculiarly entrusted to the Methodists.

Wednesday 11, I went to Brentford, and found the society still alive, and increasing both in strength and number. Thursday 12, I preached once more at Chelsea, where there is at length a fair and promising prospect. Friday 13, I took a view of that noble building, Chelsea College, and all the parts of it. It is designed to lodge five hundred old soldiers, who are furnished with all things needful for life and godliness. Sunday 15, we had the usual blessing at Spital-fields. Monday 16, I went to Dorking. I scarcely find any society in England like this. Year after year it seems at one stay, neither increasing nor decreasing: only if one or two die, one or two are quickly added to fill up the number.

Tuesday 17, I examined the society at Deptford, and preached there in the evening. Wednesday 18, I retired into the country to finish my writings. Sunday 22, God was eminently present with us at West-street chapel, both in the morning and evening. Tuesday 24, Mr. W—— called upon me, and we had an agreeable and useful conversation. What a blessing is it to Mr. P. to have such a friend as this! In the evening I expounded part of the second lesson, Eph. iii.

Friday 25, Was the day which I had ordered all our brethren in Great-Britain and Ireland, to observe with fasting and prayer, for the recovery of his Majesty's health: but we had the satisfaction to hear, that before we asked, (unless in private) he answered: insomuch that the time in-

tended for humiliation, turned into a time of thanksgiving; and both at five, at nine, at one, and in the evening, we were mostly employed in praises.

Sunday, March 1, was a solemn day indeed. The New Chapel was sufficiently crowded both morning and afternoon, and few that expected a parting blessing, were disappointed of their hope. At seven in the evening I took the mail coach; and, having three of our brethren, we spent a comfortable night, partly in sound sleep, and partly in singing praise to God. It will now quickly be seen whether they who prophesied some time since, That I should not outlive this month, be sent of God or not. One way or the other, it is *my care, to be always ready.*

Monday 2, At Bath the evening congregation was such as we used to have on Sunday evening; and I have seldom seen a larger here. In the morning a young gentleman, who had heard me the evening before, desired to speak to me: he seemed greatly affected, and was almost persuaded to be a Christian. In the afternoon he sent his carriage, and would needs have me see his lady; though she had laid in but two or three days. Whether they turn back or not, they both seem now not far from the kingdom of God.

Wednesday 3, I went on to Bristol, where we had a crowded congregation both this evening and the next. Sunday 8, in the evening I preached in Temple church to a large congregation. It was an acceptable time, especially to the mourners in Sion.

Mr. Baddiley read prayers for me, but could not stay to assist me at the Lord's-Supper. However, my strength was as my day. Monday 8, and the following days, I visited the classes, which do not decrease either in grace or number. On all these evenings God was eminently present in the congregation. On Thursday 12, the grand day of rejoicing for his Majesty's recovery, I preached on part of King Hezekiah's thanksgiving for his recovery: and indeed it was a season of solemn joy, particularly when I applied those words, *The living, the living shall praise thee, O Lord, as we do at this day.*

Friday 13, I spent some time with poor Richard Henderson, deeply affected with the loss of his only son, who, with as great talents as most men in England, had lived two and thirty years, and done—just nothing. Saturday 14, in the evening I preached in Temple church, perhaps for the last time; as good Mr. Easterbrook was suddenly taken ill the next day. Well, whatever is, is best. Sunday 15, having Mr. Baddiley to assist me in the morning, I preached at Kingswood in the afternoon, and in the evening at the room. We concluded the day with a solemn and comfortable love-feast.

Monday 16, We set out early and dined at Stroud, where I had proof, that either people or preachers, or both, had left their first love. I strongly exhorted them, to remember from whence they were fallen; and do the first works. God applied his word, and I suppose two hundred were present at five in the morning. Tuesday 17, many were present at Gloucester in the evening: but they seemed to be little affected. Wednesday 18, I preached in Tewkesbury at noon. The room was crowded, and all seemed to feel what they heard. I was informed that one who, two or three years ago, had carried all his family to America, in quest of golden mountains, had crept back again, being utterly beggared, and forced to leave his family behind him. In the evening the house at Worcester was thoroughly filled with a deeply affected congregation: but we were in great want of more room. In due time God will give us this also.

Friday 20, We went on to Birmingham, still increasing on every side. Hearing the cry of want of business, even in this, as well as most other trading towns in England, I considered what the meaning of it should be: and the case seems plainly this: Two or three years ago business poured into Birmingham, and consequently more hands were wanting; but when business returned into its usual channel, they were wanted no longer. These men therefore certainly wanted business, and spread the cry over the town. The same must be the case at Manchester, Liverpool, and

all other towns where there is an extraordinary trade for a time: it must subside again; and then arises the cry of "want of business."

Saturday 21, I had a day of rest, only preaching morning and evening. Sunday 22, was appointed for my opening the house at the east end of the town. It would have been crowded above measure, but that the friendly rain interposed, so that we had only a moderate congregation. It was otherwise in the evening, when heaps upon heaps were obliged to go away. How white are these fields to the harvest! Monday 23, the congregation at Dudley pretty well filled the new house. Thence we hastened to Madeley, where I found Mrs. Fletcher better than she had been for many years; and young Mr. Fletcher much alive to God, and swiftly growing up into the spirit of his uncle. I preached in the evening, after Mr. Horne had read prayers, to a deeply serious congregation, and again at nine in the morning, Wednesday 24, in the preaching-house she has lately fitted up. Going on to Shrewsbury, at six I preached in the preaching-house, on 1 Cor. xiii. 1, 2, 3. Several of the gentry, and several clergymen were there, and I believe not in vain. I had purposed to set out early in the morning, but was persuaded to stay another day, there being now a fairer prospect at Salop than had been before. I preached morning and evening. I have cast my bread upon the waters, and hope it will be found again, at least, after many days.

Thursday 26, We set out early, and taking post horses at Clowrust, reached Conway between eight and nine o'clock, having travelled seventy eight miles that day, twenty eight more than from Chester to Conway.

Friday 27, We went on to Holyhead, and at eight in the evening went on board the Claremont packet. The wind stood fair three or four hours: it then turned against us, and blew hard. I do not remember I was ever so sick at sea before: but this was little to the cramp which held me most of the night with little intermission. All Saturday we were beating to and fro, and gaining little ground: and I was so

ill throughout the day as to be fit for nothing: but I slept well in the night, and about eight in the morning, Sunday 29, came safe to Dublin Quay.

I went straight up to the new room. We had a numerous congregation, and as serious as if we had been at West-street. I preached on the sickness and recovery of King Hezekiah and King George: and great was our rejoicing. I really took knowledge of the change which God has wrought in this congregation within a few years. A great part of them were light and airy: now almost all appear as serious as death. Monday 30, I began preaching at five in the morning, and the congregation both then and the following mornings, was far larger in proportion than those at London. Meantime I had letter upon letter concerning the Sunday service: but I could not give any answer till I had made a full enquiry both into the occasion and the effects of it. The occasion was this: About two years ago it was complained, that few of our society attended the church on Sunday; most of them either sitting at home, or going on Sunday morning to some dissenting meeting: hereby many of them were hurt, and inclined to separate from the church. To prevent this, it was proposed to have service at the room, which I consented to, on condition that they would attend St. Patrick's every first Sunday in the month. The effect was, 1, That they went no more to the meetings; 2, That three times more went to St. Patrick's (perhaps six times more) in six or twelve months, than had done for ten or twenty years before. Observe! this is not done to prepare for, but to prevent a separation from the church.

On the mornings of this and the following week I expounded the thirteenth chapter of the first epistle to the Corinthians: such a compendium of true religion as none but the author of it can give. The evening congregations were exceedingly large, as well as deeply attentive. Friday, April 3, I preached at Bethesda, and with much liberty of spirit. Saturday 4, I preached in Gravel-walk house, so filled as I never saw it before; and they all seemed to hear as for life: it was a comfortable night.

Sunday 5, I preached in the new room at seven. At eleven I went to the cathedral. I desired that those of our society, who did not go to their parish churches, would go with me to St. Patrick's: many of them did so. It was said, the number of communicants was about five hundred. More than went there in the whole year, before Methodists were known in Ireland.

Monday 6, To-day, and for some days following, I was so overborne with letters that I had hardly time to do any thing but to read and answer them. Wednesday 8, I visited and administered the sacrament to our poor widows, four and twenty of whom are tolerably provided for in our widow's house. The frowardness and stubbornness of some of these, was, for a time, a grievous trial to the rest: but this is past. They are all now of a better spirit, and adorn the doctrine of God our Saviour.

Thursday 9, In the evening I met, for the second time, the bands: I admired them much; they are more open than those either in London or Bristol; and I think here is a greater number of those that are now clearly perfected in love than I now find even in London itself.

Friday 10, Being Good-Friday, I accepted of the pressing invitation of Mr. Smyth; and preached at Bethesda both morning and evening: in the morning, on the new covenant, as it is now given to the Israel of God; and in the evening on Heb. ix. 13, 14, *If the blood of bulls, &c.* At both times we had a brilliant congregation, among whom were honourable and right honourable persons. But I felt they were all given into my hands; for God was in the midst. What a mercy is it, what a marvellous condescension in God to provide such places as Bethesda, and Lady Huntingdon's chapels, for these delicate hearers, who could not bear sound doctrine if it were not set off with these pretty trifles!

Sunday 12, (Easter-Day) We had a solemn assembly indeed, many hundred communicants in the morning and in the afternoon, far more hearers than our room would contain, though it is now considerably enlarged. Afterwards I

met the society, and explained to them, at large, the original design of the Methodists, viz. Not to be a distinct party, but to stir up all parties, Christians or Heathens, to worship God in spirit and in truth; but the Church of England in particular, to which they belonged from the beginning. With this view I have uniformly gone on for fifty years, never varying from the doctrine of the Church at all; nor from her discipline, of choice, but of necessity. So, in a course of years, necessity was laid upon me, (as I have proved elsewhere,) 1, To preach in the open air: 2, To pray extempore: 3, To form societies: 4, To accept of the assistance of lay preachers; and, in a few other instances, to use such means as occurred, to prevent or remove evils that we either felt or feared.

We set out early on Monday 13, and about twelve reached Clonard, five and twenty Irish miles from Dublin. Three or four times as many as the house could contain, met together at five o'clock: the power of God was remarkably present, when divers were cut to the heart; and perhaps none more so than the master of the house. We had another good opportunity at seven in the morning, Tuesday 14, which we closed with a serious, pointed conversation, and then went on to Tyrrel's-pass. Though the wind was piercingly cold, the multitude of people obliged me to preach abroad in the evening: after which I gave them all a plain account of the design of Methodism; namely, not to separate from the church, but to unite together all the children of God that were scattered abroad.

Wednesday 15, About ten I preached to a small congregation in the court-house in Molingar. We had a far different congregation, both as to number and spirit, in Longford court-house in the evening: it was a beautiful sight. Great part of them came again at seven in the morning, and seemed to relish those words, *He that doth the will of God, the same is my brother, and sister, and mother.*

Thursday 16, Heavy rain came on in the evening; yet the preaching-house at Kenagh would not contain the people. Friday 17, I came to my old friends at Athlone: but,

to my surprise, I found them heaps upon heaps. I hastened to hear the contending parties face to face, and was amazed to find, how much matter a little fire kindles. Some of the leaders had causelessly taken offence at the assistant. He called on Mr. R. and warned him against imbibing the same prejudice, telling him, "If he did, he must beware of the consequence," (meaning thereby the mischief it would do among the people.) Misunderstanding this word, he grew very angry. Others took part with him, and the society was in an uproar. I talked with him till I was tired, but in vain. One might as well have talked to the north wind. So I gave him up to God, and only endeavoured to quench the flame among the people.'

Saturday 18, Was a day of peace. Sunday 19, the commanding-officer sending to offer me the use of any part of the barracks, I preached at five in the riding-house, a very spacious building, to a multitude of people, on *Believe in the Lord Jesus Christ, and thou shalt be saved*. I think the word did not fall to the ground. Monday 20, I preached about eleven at B—, and at six in the church at Aughrim. It was much fuller than when I preached here before: and many Papists were there, who, as the minister informed me, had attended the church ever since I was there before.

Tuesday 21, About ten I preached in Eyre-Court church, so filled as I suppose it never was before: and many of the hearers seemed to feel the word. Thence we went on to Birr. How is the scene changed here! One of the dullest places in Ireland is become one of the liveliest! But I could not preach abroad in the evening, by reason of the rain: so we made all the room we could in the preaching-house and in the yard; and a most solemn opportunity we had.

Wednesday 22, About noon I preached in the beautiful, new court-house at Tullamore. Deep attention sat on the rich as well as the poor; as it did likewise at Coolylough in the evening.

Thursday 23, Being the thanksgiving-day for the recovery of his Majesty's health, I preached in the court-house

at Portarlinton, as soon as the church service ended. The congregation was exceedingly well-dressed, but careless and ill-behaved. At six I preached in the church at Mount-Mellick, crowded with hearers of quite another kind. They were all attention, and in the morning, filled the preaching house.

Friday 24, The church at Maryborough was far larger, and one of the most elegant that I have seen in the kingdom. It was thoroughly filled in the evening, although many of the hearers looked as if they had not been in a church before: but in half an hour they were serious as death: and in the morning, Saturday 25, the lower part of the church was well filled. Surely many will remember that day. In the evening I preached at Carlow; where, that I might not overshoot the congregation, I preached on *So teach us to number our days, that we may apply our hearts unto wisdom.*

Sunday 26, I preached in the morning, and at five in the evening: the people were very civil, and many of them attentive; but I think the time of Carlow is not yet come. Monday 27, I reached Enniscorthy about noon; and presently after, as it had continued to rain, I preached in the place prepared for me, which was a large, though not very elegant, cow-house: however, God was there: as likewise in the assembly-room at Wexford, where I preached to a large congregation in the evening.

Tuesday 28, About noon we reached the ferry, on the west side of which Mrs. Deaves was waiting. She pressed me much to go with her in the chaise, and at least to dine at her house, saying, "Mr. Deaves was willing to settle the house in any way that I desired!" The same thing he said to me himself; so I hoped all things would end well. In the evening I preached to a numerous congregation, on Mark iii. 35. The God of peace and love was in the midst of us, and seemed to affect the whole assembly.

Wednesday 29, We had a large congregation in the morning. At breakfast, and at tea, on these two days, I met all the society, (eight or ten excepted,) and we greatly

confirmed our love to each other. In the evening I preached to a larger congregation than before, on *I am not ashamed of the gospel of Christ*. Afterwards I strongly exhorted them all to rehearse no past grievances, and only to provoke one another to love and good works.

Friday, May 1, We went to Capoquin: the rain preventing my preaching abroad, I accepted of a very large room which was offered me in the barracks. As we went up the street, we had a very numerous retinue, hallooing and shouting with all their might: but the centinel keeping out the mob, we had a quiet congregation within.

Sunday 3. The house at Cork was filled with people, as well as with the power of God. Monday 4, so it was again at five, when I endeavoured to quench the fire which some had laboured to kindle among the poor, quiet people, about separating from the church. In the evening I preached on Luke viii. 24, and the word was as fire, it pierced to the dividing of soul and spirit, joints and marrow. Tuesday 5, being not very well in the morning, I desired Joseph Bradford to preach. In the evening I preached on *Remember from whence thou art fallen, and repent and do the first works*. Many, I believe, are earnestly purposed so to do. May God give them the power!

Wednesday 6, I preached on that remarkable prophecy, Gen. ix. 27, which is so eminently fulfilled at this day, wherein God does "Seize the servile progeny of Ham." Thursday 7, I went to Bandon and finished *The Life of Baron Trenck*: the strangest I ever read. Was there ever such a fiend incarnate as the late King of Prussia? To inflict such unheard-of torments for so many years, for no fault! Good it had been for him, if he had never been born! Yet, what a wretch was Trenck himself! He made not the least scruple of adultery and murder! And does not appear to have a jot more religion than an inhabitant of Otaheite! I think therefore this is a most dangerous book. I wish none that cares for his soul would read a page of it.

In the evening I preached in the new preaching-house, twice or thrice as large as the old. It was well filled both

this evening and the next : but I did not find the same life in this people as in those at Cork. But God is able to cause all grace to abound here also. Saturday 9, I returned to Cork, and earnestly enforced, *Thou shalt have no other gods before me.*

Sunday 10, After preaching I administered the Lord's-Supper to about four hundred and fifty communicants. I was enabled to speak with power in the evening, to more than the house could contain, and afterwards to the society. May God write it on all their hearts! I am now clear of their blood.

Monday 11, At half an hour after two we reached Kilkenny, and at six I preached on *One thing is needful.* A few seemed to understand what I meant : as also at five in the morning, when I expounded, *There is neither work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.*

Tuesday 12, I felt myself a good deal out of order; however, I pushed on to Limerick, where the Rev. Mr. Ingram, (one of the chaplains of the cathedral) gladly received me : so did Mrs. Ingram and all the lovely family, where I wanted nothing which the kingdom could afford. At six the house would not contain the congregation. I preached on, *There is one God.* And it seemed as if all under the roof were sensible of his presence.

Wednesday 13, I was not well able to preach in the morning, so Joseph Bradford took my place: but about eleven I preached myself at Pallas, about twelve miles from Limerick: All the remains of the Palatine families came hither from Balligarane, Court Mattris, and Ratkeak, in all which places an uncommon flame has lately broken out, such as was never seen before. Many in every place have been deeply convinced, many converted to God, and some perfected in love. Some societies are doubled in number, some increased six, or even tenfold. All the neighbouring gentry were likewise gathered together; so that no house could contain them, but I was obliged to stand abroad. The people, as it were, swallowed every word, and great

was our rejoicing in the Lord. Thursday 14, I preached in the morning on Rev. ii. 4, 5; in the evening on Luke iv. 18. All the congregation were, for the present, much affected; with many, I trust, the impression will continue.

Friday 15, We set out at five, and between three and four reached Castleboy. In the evening I preached at Kilcrist to so large a congregation that I was obliged to preach abroad, though it rained all the time. As I had not been well for some days, this did me no good: but I held up till Saturday 16, when we came to Ballinrobe, and then gave up and let another preach. After a very uneasy night on Sunday 17, I went on to Castlebar, and, finding myself much better, preached in the evening to a lovely congregation. But I was obliged to let Joseph Bradford preach in the morning, on Monday 18. Being stronger in the evening, I preached again, and met the earnest society increasing both in number and grace. Tuesday 19, retiring to a friend's house, about a mile from the town, I took a full account of the late wonderful affair of Mr. F——d.

Mr. George Robert F——d, at his first settling near Castlebar, about the year 1776, made himself very popular: but mean time his pride was excessive, affirming, that being the head of the Desmond family, he was the premier nobleman of Ireland; therefore he expected that all the country should submit to him: hence he fell into disputes with his father, and, by turns, with his brother, and kept his neighbours in perpetual alarm. In 1779, when volunteering began, he raised a company, which was wholly subject to him. Soon after, he engaged Patrick Randal M'Donald, a relation, as a captain in his company. But not long after, a dispute arose between them, relative to the driving of some cattle. Mr. M'D., being informed that Mr. F. intended violence to him, placed some men near his own house, and ordered them, if he approached the house, to fire. Mr. F. approaching, one of them did fire, which killed his horse, and wounded him in the knee and leg. On this he prosecuted Mr. M'D. at the following assizes; who, after a full hearing, was acquitted.

Another matter of contention soon ensued. Mr. M'D., being an attorney, was employed against Mr. F., and carried the suit. This inflamed Mr. F. beyond measure, of which Mr. M'D. was frequently informed. This continued, however, to the close of the year 1785: when Mr. M'D. being at Castlebar one night, a blunderbuss, charged with eight or nine bullets and slugs, was discharged through the window of the room where he used to sit. Immediately after Christmas, the witness, Mr. R. G., was sitting in Mr. M.'s cellar, bottling some wine, when he heard a very uncommon sound of a musket, and a loud shriek following it. Going out, the first thing he saw was Mr. M'D., wounded in the leg. On his cry, three men ran out of the little house of Mr. F., whence the gun had been fired from a hole through the wall, which had been made on purpose.

He then took a lodging in Castlebar. But on the 20th of February, 1786, accompanied by Mr. G., Mr. H., and Mr. M., went to his house in the country. They had been but a while there, when they found it surrounded by many armed men; on which Mr. M'D.'s friends made their escape to a neighbouring village. Mean time they broke into his house, and not finding him, broke into several houses. At length they came to the house where he was, fired several balls through the doors and windows. Then they broke in and made M'Donald, Gallagher, and Hipson, prisoners; and one Fulton said he had a warrant against them. They desired he would bring them before Sir Neal O'Donnel, a magistrate, then within five miles. But, instead of this, they were tyed and dragged to F.'s house in Turlogh, where they continued all night.

Tuesday, February 21, About six they were marched out with a large company, under pretence of carrying them before a magistrate. Gallagher and Hipson were tyed together; M'Donald being suffered to ride, because of his wound, a ruffian holding his bridle. When they got about half a mile from Turlogh, a shot was fired from the rear, which wounded one of the ruffians; F——d contriving it so, that they might cry a rescue, on hearing of which they

were ordered instantly to dispatch the prisoners. Immediately several shots were fired at the prisoners. Hipson was shot dead, and Gallagher wounded. M'Donnald had both his arms broken : but his horse took fright and broke from the ruffian. Gallagher had crept a little way, but they soon found him. Some were for dispatching him instantly, but others moved to carry him to Mr. F——d's. At his house he was kept prisoner all the night.

Wednesday 22, The news coming to Castlebar, Mr. Ellison, the magistrate, went up with a large party of the army to Turlogh. They rushed in ; but, after searching all the house, could not find F. ; till two young men went into a room, where was a large trunk ; on touching the hasp of which, he jumped up like a harlequin, fell upon his knees, and begged " they would not kill him." He was then carried out and committed to Castlebar gaol, where he remained till the June following. He was found guilty on June 6, and executed the twelfth. After drinking a bottle of port, he went out of prison, with the air of one going to a ball. He gave a spring off the ladder, which snapped the rope in two : he fell down, but instantly leaped up. All his courage was gone, and none could die more penitent.

Sunday 17, Having been a good deal out of order for some days, I had thoughts of returning straight to London : but I judged it best to try a little longer : so I set out for Castlebar. In a moment I felt an entire change ; only I felt a little feverish : but this did not hinder my preaching in the evening, nor God from giving us an uncommon blessing. The same attended us on the following evening ; but more eminently on Tuesday, both morning and evening : as well as in the administration of the Lord's-Supper, in which two clergymen desired to partake with us.

Wednesday 20, We set out between three and four, and in just twelve hours reached Sligo. There I met S. Pennington once more, with her lovely daughter and son-in-law. I never before saw such a congregation in Sligo, so numerous

and so serious. Does there yet another day of visitation appear, even for this desolate place?

Thursday 21, I was constrained, by the earnestness of the people, to preach at five, though with much difficulty; my tongue literally cleaving to the roof of my mouth, through extreme dryness. Between nine and ten I was agreeably surprised at Manor-Hamilton, where I expected little good. But the power of God fell upon the congregation, in a very uncommon degree, so that scarcely any one was unaffected. We then hobbled on, through wonderful roads, to Annadale, where we soon forgot all the labours of the day; for which the amiable family, and the earnest congregation, made us large amends.

Friday 22, We went on to Balliconnel, where I was nothing glad that the rain drove us into our melancholy house: however, we had a comfortable meeting; and, I believe, many found their desires increased, of *worshipping God in spirit and in truth*. Saturday 23, between ten and eleven I preached at Killeshandra, in a pleasant meadow, to a large and attentive congregation, though we had a few light showers of rain. Hence we went through a most beautiful country, equal to any in England, to Killmore. After dining at Mr. Creighton's, we took a walk to see the remains of the venerable castle, where Bishop Bedell was confined. It stands on a fine lake, being built exactly round, with walls nine feet thick. It is remarkably high, but has been for many years without an inhabitant, one side of it being beaten down by Oliver Cromwell. A very large congregation, from all parts, assembled in the evening; to whom I proclaimed *Jesus Christ, made of God unto us wisdom, and righteousness, and sanctification, and redemption*.

Sunday 24, At seven I preached in the town-hall at Cavan, to a very large and well behaved congregation. As I went through Ballihays, the poor people flocked round me on every side, and would not be contented till I came out of the chaise, and spent some time with them in prayer. I expected, being a fair morning, to see a huge congrega-

tion at Clones: but, while we were at church, the rain came on: so all I could do in the evening, was to let Joseph Bradford preach to as many as the house would contain, and to administer the Lord's-Supper to our own society.

Monday 25, I preached to a multitude of people, in the Old Camp, on *All things are ready, come ye to the marriage*. The congregation seemed ready to receive every word. I have hardly seen, since I left Cork, such congregations, either for number or seriousness, as is this at Clones.

Tuesday 26, The rain prevented my preaching abroad at Brooksborough, although the congregation was exceedingly large. Part of them were sheltered by a spacious turf-house, and the rest little regarded the rain; for the Lord watered us, in an uncommon degree, with the dew of his blessing. And a more affectionate family than Mr. M'Carty's, I have not found in the kingdom. This appeared more particularly in the morning, Wednesday 27, when we were talking together, one and another fell upon their knees all round me, and most of them burst out into tears and earnest cries, the like of which I have seldom heard, so that we scarcely knew how to part. At noon I preached to an unwieldy multitude in the market-house at Enniskillen; and I am persuaded not in vain; God was there of a truth. I concluded the day by preaching at Sidare, to the old, steady congregation.

Thursday 28, I went on to Kirlish-lodge, through storms of wind and rain: yet we had a large congregation of serious people, though divers came from far. In the morning, Friday 29, we spent an hour at Lord Abercorn's seat; three miles from Newtown-Stewart. The house is elegant in the highest degree, both within and without. It stands on a little eminence over a fine river, in a most beautiful park. But the owner has not so much as the beholding it with his eyes, spending all his time in England.

Between Newtown and Moyle we had such rain as I never saw in Europe before. In two minutes the horsemen were drenched from head to foot. We dined at the rector's, Dr. Wilson's, a man of very uncommon learning, particu-

larly in the oriental tongues. At six he took me in his coach to the Castle-yard, where a numerous congregation soon assembled. Almost as soon as I began to preach the rain began. Observing the people begin to scatter, I prayed aloud, that God would *stay the bottles of heaven*: he did so; the people returned, and we had a comfortable refreshing shower of heart-reviving love. Saturday 30, I took a view of the improvements round the house, which are wonderfully pleasant. I have seen few comparable to them in the kingdom, except D. Leslie's at Tandragee.

Sunday 31, (Whit-sunday) I preached at Londonderry at ten, two hours before the church service began, on *They were all filled with the Holy Ghost*. I found an agreeable prospect here; a neat, convenient preaching-house just finished; a society increasing, and well united together; and the whole city prejudiced in favour of it. On Monday and Tuesday the congregations were uncommonly large, though we had rain every day: particularly on Tuesday evening, when the hearts of the people seemed to be as melting wax: and likewise at five on Wednesday morning: I preached on *Blessed are the dead which die in the Lord*. A good farewell to Londonderry.

Wednesday, June 3, A quarter of an hour after I set out the axletree of my chaise snapped in two. In about half an hour I procured another chaise, and in three hours reached New-town Limavady. Finding a congregation was waiting for me in the preaching-house, I went to them without delay. The house was thoroughly filled with deeply attentive hearers, and the power of God was among them.

We went hence through miserable roads to Colerain, but the company there made amends for them. We met with a right English society, in spirit, in carriage, and even in dress. But I was concerned to find John Stephens, a lovely young preacher, in a deep consumption, from which, I judge, nothing can recover him, unless, perhaps, a total butter-milk diet. In the evening the large meeting-house which was offered me was well filled, though the rain was heavy.

Thursday 4, I was fully employed in answering a heap of letters. In the evening, the rain continuing, as it has done almost every day since we set out from Dublin, I was glad to accept of the meeting-house again, which was fuller than the evening before. Friday 5, we went a few miles out of our way to call at a small village, where abundance of people flocked to the church, and appeared to be quite ripe for the gospel: so I preached on *Now is the accepted time: now is the day of salvation*. Thence we hastened on to Ballymena, where the rain did us no harm by driving us into the meeting-house, where a large congregation cheerfully heard the word that is able to save their souls.

Saturday 6, The largest meeting-house I have been in was that which I preached in at Antrim: and the people behaved exceedingly well; the children as well as the rest. In the evening I was at the new chapel at Lisburn, the largest and best finished in the North of Ireland. Sunday 7, it was well filled at nine. We went to church a little before twelve, where the singing was admirably good; the clerk, who teaches them to sing, having been formerly a leader in our society. The day continuing stormy, I could not preach in the street, but we were glad to retreat into the linen-hall. Here was such a congregation as I have not seen since I came into the kingdom: but some things, called gentlemen, were walking to and fro and talking, during the greatest part of the sermon. If these had been *poor* men, probably they would have had common sense! The meeting of the society which followed, (at which we permitted many others to be present) was exceedingly solemn. The power of God fell upon many. I observed one gentlewoman in particular that wept and trembled exceedingly. I did not wonder therefore, that the room was filled at five, and that we had a parting blessing.

Monday 8, We went on to Belfast. I had, at first, thought of preaching in the linen-hall; but the weather being very uncertain, I went to the heads of the large meeting-house to desire the use of it; which they granted in the most obliging manner. It is the completest place of public worship I have

ever seen. It is of an oval form : as I judge by my eye, a hundred feet long, and seventy or eighty broad. It is very lofty, and has two rows of large windows, so that it is as light as our New-Chapel in London. And the rows of pillars, with every other part, are so finely proportioned, that it is beautiful in the highest degree.

The house was so crowded, both within and without, (and indeed with some of the most respectable persons in the town) that it was with the utmost difficulty I got in; but I then found I went not up without the Lord. Great was my liberty of speech among them; great was our glorying in the Lord: so that I gave notice (contrary to my first design) of my intending to preach there again in the morning: but soon after, the sexton sent me word, "It must not be; for the crowds had damaged the house; and some of them had broken off and carried away the silver which was on the Bible in the pulpit." So I desired one of our preachers to preach in our little house, and left Belfast early in the morning.

Tuesday 9, About eight I came once more to Newtown; where I had not been for eleven years, and preached at nine to a multitude of people in the Presbyterian meeting-house. All of them seemed to be not a little affected. God grant the impression may continue! From hence we had a pleasant ride to Portaferry, a pretty large sea-port town, and one of the quietest I ever saw, either in England, Scotland, or Ireland. Here likewise I preached in a large meeting-house, to a serious and well-behaved congregation, on *Stand ye in the old paths*, and many seemed determined to *walk therein*.

Wednesday 10, We had twice or thrice as many people in the morning as our house would have contained. We had then a lovely passage to Strangford: but the question was, where to preach. I was inclined to preach in the open air, as I did eleven years ago, till the vicar called upon me, and after a little friendly conversation, asked me if I would not preach in the chapel. As we walked together through the street, the people gathered from every quarter, so that

the church was over-filled, many being constrained to stand without the door: and greatly was the mighty power of God displayed in the midst of them.

We came to Downpatrick before one. In the afternoon we viewed the venerable ruins of the Abbey. Great men have *talked* of re-building it, for many years: but none moves a hand towards it. At six I preached to a numerous congregation in the Grove, on *How long halt ye between two opinions?* Afterwards I met the society, now well established, and still increasing both in number and strength. Thursday 11, I preached in Rathfriland about noon, and before two set out for Tandragee: but in about half an hour, the iron part of my fore-axletree broke; so I walked forward with two of our brethren, which was easier than riding either of their horses: but before we came to Lock-Brickland, my strength was so exhausted I was glad to stop at a little inn, and send to Bann-bridge, about two miles off, for a post-chaise. It came soon after six o'clock, and I set out immediately. I had gone about a mile, when Mrs. Lesley met me with her chaise, (who set out as soon as ever she heard that my chaise was broken down,) and took me with her to Tandragee. A multitude of people were waiting, (twice as many as were in the Green at Downpatrick:) when, finding no want of strength, I earnestly proclaimed, *God was in Christ reconciling the world to himself.* Such a congregation I have not seen since I came into the kingdom; neither such a pleasing place, shaded with tall, spreading trees, near which ran a clear river: and all the people listened with quiet and deep attention, to *drink of the water of life freely.*

Friday 12, I had a day of rest, in the same delightful grove, and preached on *Thou shalt love the Lord thy God with all thy heart and with all thy soul.* Saturday 13, I had another quiet day, to answer my letters and revise my papers. I think the evening congregation was the largest we have seen in the kingdom, and they all seemed to feel the application of these words, which God applied with uncommon power, *Thou shalt love thy neighbour as thyself.*

Sunday 14, I preached to as nearly as large a congregation at nine, on *Rejoice in the Lord, ye righteous*. After preaching in the evening, I lodged at Killiman, and preached at seven in the morning at Mr. Caulfield's door. In the evening I preached in the Castle-yard at Dunganon, on *There is one God*, with the demonstration of the Spirit. It is a lovely place, and contained a large congregation. Tuesday 16, I preached in the street at Blackwater-town, on 1 Cor. x. 13. The word sunk deep into many hearts, for God was in the midst of the congregation. In the evening I preached once more to a multitude of people, in Mr. M'Gough's avenue: to whom I paid, probably, the last visit, as he is just tottering over the grave.

Wednesday 17, I went on to Newry, and preached once more in the Presbyterian meeting-house, well filled with rich and poor. It was a blessed season: as it was nearly at five in the morning. Thurs. 18, about ten I began in the Market-place at Dundalk: the congregation was large and exceedingly quiet. They were tolerably quiet at Drogheda in the evening, and deeply attentive at six in the morning. Friday 19, about eleven I preached in the street at Swords, and in the afternoon reached Dublin.

Sunday 21, I preached and administered the Lord's-Supper: in the conclusion of which

“The o'erwhelming power of grace divine,”

overshadowed the congregation. On Monday, Tuesday, and Wednesday, I visited the classes, now containing a little above a thousand members, after I had excluded about a hundred. Thursday 25, I went on to Mrs. Tighe's, at Rossanna, near Wicklow, an exceedingly pleasant seat, deeply embosomed in woods on every side. In the evening I preached in the great hall, to about a hundred very genteel persons: I believe most of them felt as well as heard; some, perhaps, may bring forth fruit.

Friday 26, After spending a quiet day, I went in the afternoon to Wicklow, and preached in the Court-house to a large congregation, civil, though unawakened enough: yet

a few appeared to be deeply attentive; and I hope will *seek the Lord while he is near*. Saturday 27, we returned to Dublin by the Glen of the Downs, much resembling that which lies north above Keswick-Water. All this country is remarkably fruitful and pleasant, having, in many parts, a fine sea as well as land prospect.

Sunday 28, In the conclusion of the morning service we had a remarkable blessing: and the same in the evening; moving the whole congregation as the heart of one man.

This day I enter on my eighty-sixth year. I now find I grow old. 1, My sight is decayed, so that I cannot read a small print, unless in a strong light: 2, My strength is decayed, so that I walk much slower than I did some years since: 3, My memory of names, whether of persons or places, is decayed, till I stop a little to recollect them. What I should be afraid of is, if I took thought for the morrow, that my body should weigh down my mind, and create either stubbornness, by the decrease of my understanding, or peevishness, by the increase of bodily infirmities: but thou shalt answer for me, O Lord, my God.

Friday, July 3, Our little Conference began in Dublin, and ended Tuesday 7. On this I observe, 1, I never had between forty and fifty such preachers together in Ireland before: all of them, we had reason to hope, alive to God, and earnestly devoted to his service: 2, I never saw such a number of preachers before, so unanimous in all points, particularly as to leaving the church, which none of them had the least thought of. It is no wonder that there has been this year, so large an increase of the society.

Sunday 5, I desired as many as chose it of our society to go to St. Patrick's, being the first Sunday in the month. The Dean preached a serious, useful sermon; and we had such a company of communicants as I suppose had scarcely been seen there together for above a hundred years. Our house would not contain those that came in the evening: many of whom being little awakened, I preached on *It is a fearful thing to fall into the hands of the living God*. On Monday and Tuesday we settled the rest of our business,

and on Wednesday morning we parted in the same love in which we met.

I had much satisfaction in this Conference; in which conversing with between forty and fifty travelling preachers, I found such a body of men as I hardly believed could have been found together in Ireland: men of so sound experience, so deep piety, and so strong understanding; I am convinced they are no way inferior to the English Conference, except it be in number. Friday 10, we observed as a day of fasting and prayer, chiefly for the increase of the work of God. This was concluded with a very solemn watch-night, wherein the hearts of many were greatly comforted.

Sunday 12, At seven I preached in Marlborough-street, where (though it rained all the morning) we had a full congregation of serious people. We met at the new room at half past nine; and truly God was with us: we had never so many communicants before; but as my day so was my strength. About two we left Dublin, and hastened down to the ship, the Princess Royal of Parkgate, the neatest and most elegant Packet I ever saw: but the wind failing, we did not get out of the bay till about twelve. We had exceedingly agreeable company: and I slept as well as if I had been in my own bed. Monday 13, the sea being smooth, I shut myself up in my chaise, and read over the life of the famous Mr. George F—, one of the most extraordinary men (if we may call him a man) that has lived for many centuries. I never read before of so cool, deliberate, relentless a murderer! And yet from the breaking of the rope at his execution, which gave him two hours of vehement prayer, there is room to hope he found mercy at last.

In the evening we sang a hymn upon deck, which soon drew all the company about us. I then, without any delay, began preaching on, *It is appointed to men once to die.* I believe all were a little affected for the present. We were then constrained to slacken sail, and to lie by for some hours, not having water to pass the Bar. However, we

landed between four and five in the morning, Tuesday 14: and after resting an hour I went to Chester. I lodged at T. Brisco's, a lovely family indeed, just such another as Miss B.'s at Keynsham. The children indeed are not quite so genteel, but fully as much awakened: and I think the most loving I ever saw. The house was thoroughly filled in the evening (it being the fair-time) as well as the following. Thursday 16, when I took my leave of the family, they came all in tears. It is long since I saw the like. About noon I preached to a large and much affected congregation at Northwich. A flame is lately broken out here, such as never was seen here before. In the evening I preached at Manchester. Sunday 18, I consulted Dr. Easton, finding my thirst and fever much increased. His medicine immediately took place; and I was so much better in the morning, Sunday 19, that I preached, and with Dr. Coke's assistance, administered the sacrament to eleven or twelve hundred communicants. I preached again in the evening; but it was too much for me, and brought back my fever. Monday 20, I went on to Halifax, where in the evening I preached to a noble congregation, and afterwards spent nearly another hour in exhorting the society. Tuesday 21, I hid myself at Otley, and prepared for the Conference. Friday 24, I preached to a lovely congregation, on Eph. iv. 14. Saturday 25, I preached in Dewsbury in the evening, on Rev. xiv. 1—4. It rained all the time: I and several more were wet to the skin. I lodged in Joseph Taylor's house at Gommersal, who labours for peace, and would fain reconcile Christ and Belial.

In this journey I employed some part of my leisure time in reading Mr. Foster's voyage round the world. In many parts of this one would think he was almost persuaded to be a Christian. But how is it then that he says, vol. I. p. 136, "We listened to our boat's crew, who recited a number of dull stories, intermixed with hearty curses, oaths, and indecent expressions, &c. (obscenity) but seldom without real humour." Now, what need of mentioning these hearty

curse and oaths, with such profound indifference, if it were not to screen himself from the imputation of believing the Bible?

Sunday 26, I preached at noon in Birstal house to as lively a congregation as ever was seen there, and at five preached on the education of children. Monday 27, being not well able to preach in the morning, through the heat and dryness of my mouth, in the evening I preached on 1 Tim. vi. 20.

Tuesday 28, The Conference began: about a hundred preachers were present, and never was our Master more eminently present with us. The case of separation from the church was largely considered, and we were all unanimous against it. Saturday, August 1, we considered the case of Dewsbury-house, which the self-elected trustees have robbed us of. The point they contended for was this, that they should have a right of rejecting any preachers they disapproved of: but this, we saw, would destroy itinerancy. So they chose J. A. for a preacher, who adopted W. E. for his curate. Nothing remained but to build another preaching-house, toward which we subscribed two hundred and six pounds on the spot.

Sunday 2, Knowing the church would not contain half of our congregation added to its own, we began at our room, at half an hour past nine. After preaching, with the assistance of three other clergymen, I administered the sacrament to fifteen or sixteen hundred persons, I hope, all desirous to be inward Christians. Tuesday 4, having before preached to the people at large, I now spoke directly to the preachers, on *If any man speak, let him speak as the oracles of God*: and I am persuaded God applied his word to many of their hearts.

Wednesday 5, About noon we left Leeds: and that evening went to Newark, about seventy miles. Thursday 6, we set out early, and between four and five reached Hinxworth. I was now pretty well inclined to rest; but a congregation soon getting together, I would not disappoint them, but preached on *We love him because he first loved us*. And

after preaching, and traveling fourscore miles, I was no more tired than when I set out in the morning. Friday 7, we reached London between one and two, and found great reason to praise the gracious power which had preserved us by sea and by land, in all known and unknown dangers, unto the present hour.

Saturday 8, I settled all my temporal business, and, in particular, chose a new person to prepare the Arminian Magazine, being obliged, however unwillingly, to drop Mr. O—, for only these two reasons, 1, The errata are insufferable: I have borne them for these twelve years, but can bear them no longer: secondly, several pieces are inserted without my knowledge, both in prose and verse: I must try whether these things cannot be amended for the short residue of my life.

Sunday 9, The New-Chapel was sufficiently crowded, both in the morning and at four in the afternoon. At seven we set out, and about noon on Monday 9, reached Bristol. Finding all things here in a flourishing state, I set out for the West, early on Tuesday morning, and had an exceedingly pleasant journey to Taunton, where we had a full and serious congregation in the evening. Wednesday 10, I had no thought of preaching at Collumpton, though we were to pass through it: but I yielded to importunity, and preached at one to a numerous audience. Thence we went on to Exeter, where the people were in high expectation of seeing the King, who appointed to be there the next day: however, a pretty large congregation assembled; to which I preached at six o'clock. We set out at three, on Thursday 13, and reached Plymouth between one and two in the afternoon. I preached to a large audience in the evening: and although the day was extremely hot, yet I found myself better yesterday and to day than I have been for some months.

Friday 14, In the afternoon I went on to the Dock, having previously determined, not to say or hear any thing of their late senseless quarrel, wherein I could not but blame both sides, and knew not which to blame most: so I spent this and the next day in peace, and answered all my letters.

Sunday 16, In the morning, I believe, we had not less than six hundred communicants : but they were all admirably well behaved as if they indeed discerned the Lord's body. But when I preached in the afternoon, the house would not hold half the congregation. I chose the space adjoining the south side of the house, capable of containing some thousands of people : besides, some hundreds sat on the ridge of the rock which ran along at my left hand. I preached on part of the gospel for the day, *He beheld the city and wept over it* : and it seemed as if every one felt

"His heart is made of tenderness ;
His bowels melt with love."

Monday 17, Setting out at three, we easily reached our friends at St. Austle by dinner time : but I knew not where to preach, the street being so dirty, and the preaching-house so small : at length we determined to squeeze as many as we could into the preaching-house, and truly God was there. Tuesday 18, we went on to Truro, where I had appointed to preach at twelve o'clock : but here an unforeseen hindrance occurred ; I could not get through the main-street to our preaching-house. It was quite blocked up with soldiers to the east, and numberless tinnets to the west, a huge multitude of whom being nearly starved, were come to beg, or demand an increase of their wages, without which they could not live. So we were obliged to retire to the other end of the town, where I preached under the Coinage-hall to twice as many people, rich and poor, as the preaching-house would have contained : and many of them would not have come thither at all. How wise are all the ways of God !

In the afternoon, as we could not pass by the common road, we procured leave to drive round by some fields, and got to Falmouth in good time. The last time I was here, above forty years ago, I was taken prisoner by an immense mob, gaping and roaring like lions : but how is the tide turned, high and low now lined the street from one end of the town to the other, out of stark love and kindness, gaping and staring as if the King were going by. In the

evening I preached on the smooth top of the hill, at a small distance from the sea, to the largest congregation I have ever seen in Cornwall, except in or near Redruth: and such a time I have not known before, since I returned from Ireland. God moved wonderfully on the hearts of the people, who all seemed to know the day of their visitation.

Wednesday 19, I preached at noon in the high street in Helston, to the largest and most serious congregation which I ever remember to have seen there. Thursday 20, I went on to St. Just, and preached in the evening to a lovely congregation, many of whom have not left their first love. Friday 21, about eleven I preached at Newlin, and in the evening at Penzance. At both places I was obliged to preach abroad. Saturday 22, I crossed over to Redruth, and at six preached to a large multitude as usual, from the steps of the market-house. The word seemed to sink deep into every heart. I know not that ever I spent such a week in Cornwall before.

Sunday 23, I preached there again in the morning, and in the evening at the amphitheatre, I suppose for the last time; for my voice cannot now command the still increasing multitude!! It was supposed they were now more than five and twenty thousand. I think it scarcely possible that all should hear.

Monday 24, Calling at Morazion, in my way to Penzance, where I had promised to preach once more, the house was filled in a few minutes, so that I could not refrain from preaching a short sermon: and God was there of a truth. We had a rainy afternoon, so I was obliged to preach in the new preaching-house, considerably the largest, and in many respects far the best in Cornwall.

Tuesday 25, I went to St. Ives and preached as usual, on one side of the market-place. Well nigh all the town attended, and with all possible seriousness. Surely forty years labour has not been in vain here!

Wednesday 26, I returned to Redruth, and applied to the great congregation, *God was in Christ reconciling the world unto himself.* I then met the society, and explained,

at large, the rise and nature of Methodism. And still over, I have never read or heard of, either in ancient or modern history, any other church which builds on so broad a foundation as the Methodists do; which requires of its members no conformity, either in *opinions* or *modes* of worship, but barely this one thing; to *fear God and work righteousness*.

Thursday 27, We set out early, and reached Truro soon after five. I preached at six to a house full of serious people, on *Awake, thou that sleepest*. The congregation seemed to be awake. Thence we hasted forward to Port-Isaac. I preached in the evening, in an open part of the town, to almost all the inhabitants of it. How changed since the time when he that invited me durst not take me in for fear his house should be pulled down!

Friday 28, I preached at nine in our new house at Camel-ford, thoroughly filled; though at a short warning: and at six in the evening, in the new house at Lannoceston, still too small for the congregation, who seemed exceeding lively. So there is a fair prospect in Cornwall, from Lannoceston to the Landls End. Saturday 29, going through Tavistock, a poor man asked me to preach, and began in about a quarter of an hour; the preaching-house being filled directly, but, with so poor a congregation as I have not seen before for twice seven years. In the evening I preached at Plymouth-dock, to a very different congregation, but equally serious.

Sunday 30, Our service began at ten: the train prevented the chapel being too much crowded. In the evening I preached at Plymouth, on *How long halt ye between two opinions?* It was an awful season. Afterwards I spent a comfortable evening with a few of our serious brethren. The jars both here and at the dock seem now to be over, and the contending parties are willing to live in peace.

Monday 31, We set out at three, in a lovely morning, and reached Exeter between twelve and one. Here the scene was much changed: many of the people were scattered, and the rest faint and dead enough. The preaching-house was swiftly running to ruin, the rain running through

the roof into it again: and five or six tenants living in the house were noisy enough, having none to control them. We called earnestly upon God to arise, and maintain his own cause. He did so in the evening congregation, which was much larger than usual, while I strongly enforced the parable of the sower, and the dread of God seemed to rest on the whole congregation.

Tuesday, September 1, We went through a delightful country to Tiverton. In the evening, the Independent minister offering the use of his meeting-house, far larger than ours, I willingly accepted his offer. The congregation was far the largest I have seen in Tiverton for many years. I preached on Mark iii. 25, and it seemed all had ears to hear.

Wednesday 2, I preached at Halberton. I spoke here before in the open air, but the rain prevented it now: so, as many as could conveniently, got into the house. When we set out, one of my horses was quite lame, so that it was with great difficulty I could get to Taunton. In the evening we had such a congregation as, I suppose, was never in that house before. Surely the ancient work will some time revive, and the prayers of that blessed man, Joseph Alleyn, be answered.

Thursday 3, Being obliged to take post horses at Taunton, we went on to Castle-Cary. Here we found a little company of lively Christians. We found such another, Friday 4, at Ditchet: but the rain drove us into the house; where, as many as could squeeze in, seemed to be much affected. In the evening I preached at Shepton, where the flame kindled some time since, is not yet extinguished. The next day we went on to Bristol.

Sunday 6, I read prayers, and preached, and administered the sacrament to many hundreds of communicants. I preached in the evening as usual; and spent a little more time with the society than I commonly do: but it was more than I could well do; yet, in four and twenty hours I was as well as usual. The fair brought abundance of strangers to the preaching on Monday, Tuesday, and Wednesday.

Thursday 10, I went over to Thornbury, where we preached nearly fifty years, and hardly saw any fruit. But whom can we despair of? Now at length it seems that God's time is come. A few men of substance in the town have built a neat and commodious preaching-house. It was filled within and without with serious hearers: and they did not hear in vain.

Friday 11, I went over to Kingswood: sweet recess! Where every thing is now just as I wish: but

“Man was not born in shades to dwell!”

Let us work now; we shall rest by and by! Saturday 12, I spent some time with the children; all of whom behave well; several are much awakened, and a few rejoicing in the favour of God.

Sunday 13, As Mr. Baddiley assisted me in the morning, I took the opportunity of preaching at Kingswood in the afternoon, and abroad in the evening; and was abundantly better in the evening than in the morning. Monday 14, I spent an agreeable hour with Mr. Ireland and Mr. Romaine, at Brislington. I could willingly spend some time here; but I have none to spare.

Tuesday 15, In the evening I preached at Pensford, to an uncommon congregation, and with an uncommon blessing. Wednesday 16, I went on to Midsummer-Norton. I never saw the church so full before. I preached on that verse in one of the psalms for the day, *Open thy mouth wide, and I will fill it*; many, I believe, found the promise true. In the evening I preached to our honest, earnest colliers, at Coleford; most of whom attended again at five in the morning. Thursday 17, I preached at Frome to a much larger audience, and with much of the presence of God.

Friday 18, At noon I preached at Trowbridge, in an open place, to a multitude of people; and in the evening to our old steady congregation at Bradford, but many of them are gone into a better world. Scarcely any of the rich and honourable are left: but it is enough that the gospel is

preached to the poor. Saturday 19, at Bath the scene is changed again: here we have the rich and honourable in abundance: and yet abundance of them came even in a stormy night, and seemed as attentive as colliers.

Sunday 20, I know not that ever I had so large a number of communicants before; after I had applied strongly, *Neither circumcision availeth any thing, nor uncircumcision, but a new creature.* In the afternoon I applied strongly, *God forbid that I should glory, &c.*; and in the evening, returned to Bristol.

On Monday 21, and the three following days, I visited the classes at Bristol. Friday 25, I spent an hour at Clarehill with Mr. Henderson, I believe, the best physician for lunatics in England: but he could not save the life of his only son! Who was probably taken, to bring his father to God!

Sunday 27, I preached at the New Room morning and evening, and in the afternoon at Temple church: but it was full as much as I could do. I doubt I must not hereafter attempt to preach more than twice a day. Monday 28, I strongly enforced the caution of St. Paul, *Be not conformed to this world.* But who can enforce it enough? For what destruction does this conformity bring upon the children of God!

Tuesday 29, Being much importuned, I went to Churchill, about twelve miles west of Bristol: the rain was heavy, yet many of the poor people made their way through it; so that the church, they said, has scarcely ever been so filled before. After the service, many stayed in the church, because of the rain: so I spent some time with them in singing and prayer, and our hearts were much comforted together.

Thursday, October 1, I went over to Bath, and preached once more to a very large congregation, on 1 Peter i. 14. Friday 2, we had a solemn watch-night at Kingswood; and most of the people stayed to the end. Sunday 4, I purposed preaching abroad once more in the afternoon, but just before five the rain began: so I could only enforce, in the room,

those solemn words, in the first lesson for the day, *Turn ye, turn ye from your evil ways, &c.*

Monday 5, We set out at four; and, hiring post-horses, reached Mr. Witchurch's at Sarum before dinner. In the evening the house was crowded extremely, and the voice of God was heard among them; especially in the meeting of the society, to whom I delivered my own soul once for all, Tuesday 6, about nine I spoke full as plainly at Winchester, I think, to the largest congregation I have seen there, and, it seemed, the most serious, on that awful subject, Mark ix. 44. The audience at Portsmouth Common, in the evening, were of another kind; to whom therefore I spake in quite another manner, from Eph. iii. 14, &c. Wednesday 7, about one I preached to another very serious congregation in the town, whom therefore I exhorted, to *leave the first principles, and go on to perfection.* Thursday 8, I set out early, and in the afternoon we were brought to London.

I am now as well, by the good Providence of God, as I am likely to be while I live: my sight is so decayed, that I cannot well read by candle-light, but I can write as well as ever: and my strength is much lessened, so that I cannot easily preach above twice a day: but I bless God, my memory is not much decayed, and my understanding is as clear as it has been these fifty years.

Sunday 11, I preached at West-street, morning and afternoon, and then buried the remains of Dorothy Hundlebee, who, after an exemplary life, went to God in the full triumph of faith. Tuesday 13, I preached partly upon the subject at the New Chapel, and strongly exhorted the congregation to be followers of her as she was of Christ. In the evening I went in the mail-coach to Barton-Mills, and thence in a chaise to Lynn.

Wednesday 14, The heavy rain prevented tender people from attending in the evening. Sunday 25, in the morning I preached at West-street, on Matt. xxii. 11, "He saw a man not having on a wedding garment," and shewed, 1, That this has no manner of respect, either to the Lord's-Supper, or righteousness of Christ, but that it means neither

more nor less than holiness. At three I preached to a crowded audience at Allhallows church on Matt. vi. 8. At both places I believe God strongly applied his word to many hearts.

Monday 26, I set out early, dined at Wallingford, (just fifty miles from the New Chapel) and preached in the evening to far more people than the preaching-house could contain. It was a day of God's power, and I believe most of the stout-hearted trembled at his word.

Tuesday 27, I went on to Witney : here I found a lively people, many of whom were hungering and thirsting after righteousness. Of what use to a whole community may one person be, even a woman that is full of faith and love ! The Lord strengthen thy heart, and fully prepare thee for every good word and work.

Thursday 29, I returned to Oxford, and as notice had been given, though without my knowledge, of my preaching at noon, I did so, on *There is one God*, to a very serious congregation : but in the evening such a multitude of people pressed in, that they hindered one another from hearing. I know not when we have had so noisy a congregation, so that, by their eagerness to hear, they defeated their own purpose.

Friday 30, In my way to Wycombe, I spent an hour at Mr. Smith's in Cudsdem. He has ten children, from eighteen to a year or two old, but all under government ; so that I met the very picture of my father's family. What a wretched steward was he, who influenced Lord H—— to put away such a tenant ! In the evening the house at High-Wycombe, though full, was still as night. Saturday 31, we came safe and well to London.

Sunday, November 1, I preached on Rev. vii. 1, and we rejoiced with solemn joy. Monday 2, Miss H. met me at Hatfield, and took me on to Hinxworth. I never saw that preaching-house so full as it was this evening : and the people now begin not only to understand, but to relish what they hear. Tuesday 3, we went over to Wrestlingworth, where likewise the church was fuller than ever before. I

spoke exceeding closely the next evening at Hinxworth; which the people are now able to bear: and at length that excellent woman that has so tenderly cared for them, sees some fruit of her labour.

Monday 9, I returned to London, and the four following days I employed in visiting the classes. Sunday 15, we had (as usual) a large congregation, and a solemn opportunity at Spitalfields, and another at Shoreditch church, where I preached a charity sermon. At five I preached at the New-Chapel and met the society: but it was too much for me.

Monday 16, After an intermission of many weeks, through the dryness of my mouth, I resolved to try if I could not preach at five in the morning, and did so with not much difficulty: and I now hope to hold on a little longer. Wednesday 18, I found much life in the society at Brentford: so little cause have we to despair of any people, though for the present, ever so dead! Thursday 19, I preached to a large congregation at Lambeth. On Friday and Saturday I answered my letters.

Sunday 22, We had large congregations and a comfortable opportunity both morning and evening at West-street chapel. Monday 23, I set out for Northamptonshire, and in the evening preached at Whittlebury: but the house would ill contain the congregation, which were all serious as death. So they were the next evening. Wednesday 25, the dissenting minister at Towcester, offering me the use of his meeting-house, it was well filled, and I believe our Lord was in the midst. Thence we went on to Northampton, where I spent two evenings with very great satisfaction: although the great man who was so affected at Bath last year, was (as I expected he would) ashamed to see me. Friday 27, we had a pleasant journey to London.

Sunday 29, I preached at the New-Chapel in the morning, on *Love is the fulfilling of the law*: and in the evening on *Owe no man any thing, but to love one another*, and each time God was eminently present. Monday 30, I went to Deptford, and found the society in peace, but nearly at one stay. I endeavoured to stir up both them and the con-

gregation in the evening, *to go on to perfection*. Tuesday, December 1, I called on Mr. Dornford, and found he kept his bed, being ill of a stubborn ague; but it came no more. At noon I preached in the new preaching-house at Mitcham, and examined the little earnest society, almost all rejoicing in the love of God: I then retired to the lovely family at Balam.

Here I had leisure on Tuesday, Wednesday, and Thursday, to consider thoroughly the account of the Pelew Islands. It is ingenious, but I esteem it a dangerous book; which I cannot believe, if I believe the Bible: for the direct tendency of it is to shew, that the Bible is quite needless: since, if men may be as virtuous without revelation as with it, then it is quite superfluous: then the fable of Jesus Christ, and that of Mahomet, are equally valuable. I do not say, that Mr. Keate, much less Captain Wilson, designed to inculcate this consequence: but it necessarily follows, if you believe the premises. I cannot believe there is such a heathen on earth as Abba Thule; much less such a heathen nation as is here painted.

But what do you think of Prince Lee Boo? I think he was a good natured, sensible, young man, who came to England with Captain Wilson, and had learned his lesson well, but was just as much a prince as Tom Chacti was a king.

Monday 7, I went to Chatham, and preached as usual, to far more than the house would contain: and it is no wonder, considering that the spirit and behaviour of the people, confirm the doctrine they hear. Tuesday 8, we took a walk in the dock-yard. In the evening I preached in the elegant house at Brompton: but it is already far too small. The people flock in on every side, to hear peaceably the gospel. Thursday 10, I returned to London, and preached at the New-Chapel.

Sunday 13, Feeling much concern for poor backsliders, I endeavoured to explain and apply the concluding words of the parable of the Prodigal Son, *This thy brother was dead,*

and is alive again: he was lost and is found: and in the evening those of Hosea viii. 11.

Monday 14, I went to Canterbury, and preached in the evening, on *There is one God*. The house would in no wise contain the congregation, in which were several clergymen. It pleased God to give me uncommon liberty of spirit, as also at Dover the next evening, where the new house, large as it is, was far too small, so that many could not get in.

Wednesday 16, Being quite hoarse, I could neither sing nor speak; however, I determined to shew myself, at least, where I had appointed to preach. Coming to Sandwich about noon, and finding the congregation was waiting, I trusted in God, and began to speak: the more I spoke, the more my voice was strengthened, so that, in a few minutes, I think all could hear. And many, I believe, took knowledge that what they heard was not the word of man but of God. I preached again at Margate in the evening, till my voice was nearly as clear as before I begun. The Spirit of God was with us of a truth.

Thursday 17, I returned to Canterbury, and spent half an hour with my old friend Mr. Perronet, the last of the six sons, and nearly worn out, and just tottering over the grave. In the evening we had another numerous congregation, and all deeply serious. Friday 18, we returned to London.

Monday 21, I went to Sevenoaks, where the work of God has been at a stand for many years. It was a rainy night, notwithstanding which the chapel was crowded from end to end: the power of God seemed to rest in an uncommon degree upon the whole congregation. I was still more surprised to see the house filled in a very dark, rainy morning, a sight which has not been for many years. Surely God is about to give this poor, dead people, yet another gracious visitation.

Friday 25, Christmas-day, we began the service in the New Chapel at four o'clock as usual, where I preached again in the evening, after having officiated in West-street

at the common hour. Saturday 26, we had a very uncommon congregation in the evening, with a very uncommon blessing. Sunday 27, I preached in St. Luke's, our parish church, in the afternoon, to a very numerous congregation, on *The Spirit and the Bride say, Come*. So are the tables turned, that I have now more invitations to preach in churches than I can accept of.

Monday 28, I retired to Peckham, and at leisure hours read part of a very pretty trifle, the Life of Mrs. Bellamy. Surely never did any since John Dryden study more,

“ To make vice pleasing, and damnation shine,”

than this lively and elegant writer. She has a fine imagination, a strong understanding, an easy style, improved by much reading; a fine, benevolent temper, and every qualification that could consist with a total ignorance of God: but God was not in all her thoughts. Abundance of anecdotes she inserts, which may be true or false. One of them concerning Mr. Garrick, is curious: she says, “ When he was taking ship for England, a lady presented him with a parcel, which she desired him not to open till he was at sea. When he did, he found Wesley's hymns, which he immediately threw over-board.” I cannot believe it. I think Mr. G. had more sense. He knew my brother well. And he knew him to be not only far superior in learning, but in poetry, to Mr. Thomson, and all his theatrical writers put together: none of them can equal him, either in strong nervous sense, or purity and elegance of language. The musical compositions of his sons are not more excellent than the poetical ones of their father.

In the evening I preached to a crowded congregation, some of whom seemed a good deal affected. Thursday 31, I preached at the New Chapel, but, to avoid the cramp, went to bed at ten o'clock. I was well served. I know not that I ever before felt so much of it in one night.

Friday, January 1, 1790, I am now an old man, decayed from head to foot. My eyes are dim: my right hand shakes much: my mouth is hot and dry every morning. I have a

lingering fever almost every day. My motion is weak and slow: however, blessed be God, I do not slack my labour. I can preach and write still.

Sat. 2, I preached at Snowfields, to the largest congregation I have seen there for a year past, on *I am not ashamed of the gospel of Christ*. Sunday 3, I suppose nearly two thousand met at the New Chapel, to renew their covenant with God. A scriptural means of grace, which is now almost every where forgotten, except among the Methodists.

Tuesday 5, I paid a visit to my old friend Mark Davis, and in the evening I preached to a small audience at Laytonstone. Wednesday 6, I preached to a larger and more awakened congregation at Stratford. Tuesday 12, I retired to Highbury-place to answer my letters. Sunday 17, I buried Mrs. Dornford, (a good woman,) and preached her funeral sermon. In the afternoon I preached in Great St. Helen's, to a large congregation. It is, I believe, fifty years since I preached there before. What has God wrought since that time!

Thursday 21, I paid a visit to an eminent sister, of whom every one despaired. She resolved to set out once more. May God uphold her with his right-hand. Sunday 24, we had a love-feast for all the society, at which many spoke their experience with much simplicity. Monday 25, I went to Dorking, and laboured to awaken a harmless, honest, drowsy people, who, for many years, have *seemed* to stand stock still, neither increasing nor decreasing.

Friday 29, We had our general quarterly-meeting, whereby it appeared, that the society received and expended about £3,000. a year: but our expense still exceeded our income. Saturday 30, I began meeting the classes, which took up this day and all the next week.

Monday, February 1, I preached the funeral sermon of that saint of God, Robert Windsor, many years a burning and a shining light. He was born a few months after me; was a prudent, serious, diligent man, full of mercy and good fruits, without partiality and without hypocrisy. He seemed on the brink of death some months ago; but was

suddenly raised up again, praised God without ceasing a few days, and then laid down and—died.

Wednesday 10, We found much of the presence of God in the chapel at Brentford, where the congregation was exceedingly large. So it was the next evening at Lambeth, though perhaps not so much alive. Saturday 13, the meeting of the penitents in the evening was exceedingly solemn; as, indeed, it generally is. Sunday 14, I preached a sermon to the children at West-street chapel. They flocked together from every quarter: and truly God was in the midst of them, applying those words, *Come, ye little children, hearken unto me, and I will teach you the fear of the Lord.*

Tuesday 16, I retired to Balam for a few days, in order to finish my sermons, and put all my little things in order. Thursday 18, I preached once more at poor Wandsworth. The house was more crowded than it has been for several years: and I could not but hope that God will once more build up the waste places. Friday 19, I preached to a large audience at Chelsea, and examined the little society, who do not decrease but rather grow in grace, and strengthen each other's hands.

Sunday 21, I preached to the children at the New Chapel, and believe, not in vain. Monday 22, we had a comfortable opportunity at West-street, and another on Tuesday evening at the New Chapel, where we had also a solemn meeting of the leaders. I submitted to importunity, and once more sat for my picture: I could scarcely believe myself! The picture of one in his eighty-seventh year!

Wednesday 24, I preached once more at Wapping to a crowded audience, and the next evening at the New Chapel thoroughly filled. Friday 26, I preached at Rotherhithe, where also there is lately a remarkable revival of the work of God. Saturday 27, I dined at Mr. Baker's, one of the sheriffs of London, a plain man, who still lives in an inn-yard! In the evening I had such a congregation at Snows-fields, as has not been seen there before for many years.

Afterwards I met the penitents for the last time: they quite filled the room, and God was in the midst of them.

Sunday 28; We have not had such a congregation at the New Chapel since the renewal of the covenant, nor such a blessing; the hearts of the people were like melting wax. Most of them were in tears: and I trust they will not soon forget the exhortation which was then given them. In the afternoon I preached at West-street chapel, on Eph. v. 1, 2. The chapel would not nearly contain the congregation: all that could squeeze in seemed much affected. And it was with difficulty I broke through and took chaise for Brentford, where I came before six o'clock. The congregation here also was by far the largest I ever saw here; so that it seems our labour, even here, will not be in vain.

Monday, March 1, I left Brentford early in the morning, and in the evening preached at Newbury. The congregation was large, and most of them attentive, but a few were wild as colts untamed. We had none such at Bath the following evening; but all were serious as death. Indeed the work of God seems to flourish here, deepening as well as widening.

Wednesday 3, I took a view of the new buildings. There are as present none like them in England: they have not only added a second crescent, with two beautiful rows of houses near Ludstow, but a whole town on the other side of the city, which is swiftly increasing every day. And must all these fine buildings be burnt up!

Thursday 4, I went on to Bristol, where I found a people ready prepared for the Lord. The preachers are in earnest, the fruit of which plainly appears in the congregations.

Friday 5, hearing Mr. W—, of Bolton, was dying, I went over and spent an hour with him. His spirit was much comforted, and in a few days he was nearly as well as ever.

Saturday 6, I preached in the evening at Temple church: Mr. Easterbrook has lately been very ill: but God has again lifted up his head to be a father to the poor a little longer.

Sunday 7, I preached at the room morning and evening, and about two in the afternoon at Kingswood. Just as I con-

cluded my sermon in the room, a lady came in her carriage in all haste, and finding the sermon was over, earnestly desired to stay at the society. Afterwards she importuned me much to call on her at the hot wells, where her husband, Governor Johnstone, died two years ago. On Monday, Tuesday, Wednesday, and Thursday she came to the preaching, and seemed to be much affected.

On Friday evening I was at Kingswood, and preached to such a congregation as I have not seen there, on a week day, for forty years, unless it was at a watch-night. Saturday 13, I spent two hours with her at Granby-house, and answered all her questions. She appeared quite willing to know the truth, and to be altogether a Christian; and vehemently desired, if our lives were prolonged, that I would visit her in London: but, if we should live, would she then be willing to see me? If she is, it would be a miracle indeed.

This week I visited the classes in Bristol. I wonder we do not increase in number, although many are convinced, many justified, and a few perfected in love: I can impute the want of increase to nothing but want of self-denial: without this indeed, whatever other helps they have, no believer can go forward.

Sunday 14, Was a comfortable day. In the morning I met the Strangers' Society, instituted wholly for the relief, not of our society, but for poor, sick, friendless strangers. I do not know that I ever heard or read of such an institution till within a few years ago: so this also is one of the fruits of Methodism.

Monday 15, I set out early, and dined at Stroud: but in the evening we knew not what to do. The preaching-house was far too small to contain the congregation; so that several hundreds (it was supposed) were obliged to go away: but the power of God remained with us. And great was our rejoicing in him.

Tuesday 16, At noon I preached at Painswick to as many as the house would contain; in the evening at Gloucester we had a large multitude, but many of them would neither

hear nor let others hear. Indeed they that sat in the galleries could hear well; but very few of them that were below.

Wednesday 17, In the way to Tewksbury, at the earnest desire of Francis Porter, I called on him and his five daughters, all grown up, who are lately joined to that society. All of whom are now in great earnest, and bid fair to adorn the gospel of God our Saviour. I preached at Tewksbury about twelve; but here also the house would not contain the congregation. We went on to Worcester in the afternoon, and found much comfort among a well-established people. They have no jars now, but all hold the unity of the Spirit, in the bond of peace.

Thursday 18, We went on to Stourport, which is now full twice as large as it was two years ago. The first chapel was built about three years ago, by the joint contributions of Arminians and Calvinists, agreeing that they should preach by turns: but, in a short time, the poor Arminians were locked out. On this, one or two gentlemen built another, far larger and more commodious: but it was not large enough to contain them in the evening, to whom I explained that solemn passage in the Revelation, *I saw the dead, small and great, stand before God.* They seemed to be all serious and attentive, as long as I was speaking: but the moment I ceased, four-score or one hundred began talking all at once. I do not remember ever to have been present at such a scene before: this must be amended; otherwise, if I should live, I will see Stourport no more.

Friday 19, About eleven, coming to Quinton, I found a congregation waiting for me: so, that I might not disappoint them, I preached immediately on *We love him, because he first loved us:* and then went on to Birmingham, which I think is thrice as large as when I saw it fifty years ago.

The congregation in the evening was well squeezed together, and most of them got in. The behaviour of the rich and poor is such, as does honour to their profession, so decent, so serious, so devout, from the beginning to the end!

It was the same the next evening. Sunday 2b, the prayers began at the new house about half an hour after ten. It is a little larger than the new house at Brompton, and admirably well constructed: but several hundreds, I suppose, could not get in: I think all who did, found that God was there. The great house, likewise, in the evening, was utterly insufficient to contain the congregation: but God is able to supply this want also; and his time is best.

Monday 22, I went on to our old friends at Wednesbury, where the work of God greatly revives. Business has exceedingly decreased, and most of them have left the town. So much the more have the poor grown in grace, and laid up treasure in heaven: but we were at a great loss in the evening. I could not preach abroad after sun-set, and the house would not nearly contain the people: however, as many as possibly could, squeezed in: and their labour was not in vain.

Tuesday 23, About one P preached in the new house at Dudley, one of the neatest in England. It was a profitable season, where two persons, they informed me, found peace with God. We had a pleasant ride to Wolverhampton. This evening the rain began and continued about twenty hours, after more than four and twenty weeks of fair weather, such a winter as I never saw before.

A melancholy event fell out the day before. The mistress of the house adjoining, boiling some varnish, it boiled over, and took fire, which seized on her, and burnt her so, that her life is despaired of. The rain a little lessened our congregation, so that the house contained us tolerably well. And many, even of the genteel hearers, seemed almost persuaded not to halt between two opinions.

Wednesday 24, We rode to Madeley, through a pleasant rain, which did not hinder the church from being thoroughly filled: and, I believe, all who had spiritual discernment perceived, that it was filled with the presence of God.

Thursday 25, At nine I preached to a select congregation, on the deep things of God; and in the evening, on *He is able to save unto the uttermost, all them that come*

unto God through him. Friday 26, I finished my sermon on the *Wedding garment*: perhaps the last that I shall write. My eyes are now waxed dim. My natural force is abated: however, while I can, I would fain do a little for God, before I drop into the dust.

In the evening I preached to a crowded audience at Salop, on *Acquaint thyself now with him, and be at peace*: but I was much ashamed for them. The moment I had done speaking, I suppose fifty of them were talking all at once. And no wonder, they had neither sense nor good manners; for "they were *gentlefolks*!"

Saturday 27, I preached in the evening to a sensible and well behaved congregation, at Newcastle-under-Lyme: (observe, that is the name of the river which runs above the town.) Sunday 28, I preached soon after one, in Mr. Myat's yard, at Lane-End: the house would not have contained a quarter of the people. At Burslem also I was obliged to preach abroad, such was the multitude of the people. Surely the people of this place are highly favoured. Mercy embraces them on every side.

Monday 29, At nine I preached in the New Chapel at Funstal, the most elegant I have seen since I left Bath. My text was, *Let us go on unto perfection*; and the people seemed to devour the word. In the evening I preached at Congleton. The Minister, the Mayor, and all the heads of the town were present: so, that I might not overshoot them, I preached on Psalm xc. 12: and, I believe, God applied it to their hearts.

Tuesday 30, I went on to Macclesfield, and preached to a crowded audience, both this and the following night. On Thursday morning, one of my horses died. I judged it best to leave the other, till I could procure another, and took post-chaises to Stockport. A large congregation was ready at six in the evening. In the morning, on Good-Friday, we went on to Oldham. The new house would in no wise contain the congregation; but I preached to as many as it would contain, on 1. Cor. vi. 19; and at Manchester in the evening. Saturday, April 8, I preached on

Heb. iv. 14. Easter-Day, I think we had about one thousand six hundred communicants. I preached, both morning and evening, without weariness, and in the evening lay down in peace.

Monday 5, Calling at Altringham, I was desired to speak a few words to the people in the New Chapel: but almost as soon as I got thither, the house was filled, and soon after more than filled: so I preached on 1 Peter i. 3, and many praised God with joyful lips. About twelve I preached in the chapel at Northwich, to a large and very lively congregation: and in the evening met once more with our old affectionate friends at Chester. I have never seen this chapel more crowded than to-night; but still it could not nearly contain the congregation. Both this and the following evening I was greatly assisted to declare the power of Christ's resurrection, and to exhort all that were risen with him, to set their affections on the things above.

Here I met with one of the most extraordinary phænomena that I ever saw or heard of. Mr. Sellers has in his yard a large Newfoundland dog, and an old raven: these have fallen deeply in love with each other, and never desire to be apart. The bird has learned the bark of the dog, so that few can distinguish them. She is inconsolable when he goes out, and if he stays out a day or two, she will get up all the bones and scraps she can, and hoard them up for him, till he comes back!

Wednesday 7, About eleven I preached at Warrington. The chapel was well filled with serious hearers: but the great congregation was at Liverpool. If those without were added to those within, I believe it would have exceeded even that at Manchester. And surely the power of God was present with them also.

Thursday 8, Such another congregation we had on Thursday, among whom were many that had never been there before. They seemed utterly amazed when I explained, *Now faith is the evidence of things unseen*. I believe many were then convinced: but, alas! how soon will that conviction die away!

Friday 9, We went to Wigan, for many years proverbially called Wicked Wigan: but it is not now what it was. The inhabitants in general have taken a softer mould. The house in the evening was more than filled, and all that could get in seemed to be greatly affected, while I strongly applied our Lord's words, *I will, be thou clean!* Saturday 10, I crossed over to Northwich, and in the evening preached in the lovely house at Bolton, to one of the loveliest congregations in England, who, by patient continuance in well doing, have turned scorn and hatred into general esteem and good-will.

[Part of the manuscript having been lost, causes a chasm here.]

Monday, May 23, We set out at four, and reached Forglen about noon: the face of the country is much changed for the better since I was here before. Agriculture increases on every side: so do manufactories, industry, and cleanliness.

But I found poor Lady B—, (one of the most amiable women in the kingdom) exceedingly ill, and I doubt whether she will be much better till she remove to her own country. I spent a very agreeable afternoon with the lovely family, and preached to a serious congregation in the evening. Tuesday 24, we returned to Aberdeen, and I took a solemn farewell of a crowded audience. If I should be permitted to see them again, well: if not, I have delivered my own soul.

Wednesday 25, Taking the midland road, we spent an hour at Lawrence-Kirk, which, from an inconsiderable village, is, by the care and power of Lord Gardiston, soon sprung up into a pleasant, neat, and flourishing town. His lordship has also erected a little library here, adjoining to a handsome and well-furnished inn. The country from hence to Brechin is as pleasant as a garden: happy would Scotland be if it had many such gentlemen and noblemen! In the evening I began preaching at Brechin in the freemen's lodge: but I was so faint and ill that I was obliged to shorten my discourse. Thursday 26, we went on through

Forfar (now a handsome and almost a new town) and Cupar, to Alucterander; here we expected poor accommodations, but were agreeably disappointed. Food, beds, and every thing else, were as neat and clean as at Aberdeen or Edinburgh. Friday 27, we travelled through a delightful country, by Stirling and Kilsythe to Glasgow. The congregation was miserably small; verifying what I had often heard before; "That the Scots dearly love the word of the Lord—on the Lord's day."

Monday 31, We set out at two, and came to Moffat soon after three in the afternoon: taking fresh horses, we reached Dumfries between six and seven; and found the congregation waiting: so, after a few minutes, I preached on Mark iii. 35, "Whosoever doth the will of God, the same is my brother, and sister, and mother."

Tuesday, June 1, Mr. Mather had a good congregation at five. In the day I conversed with many of the people, a candid, humane, well behaved people, unlike most that I have found in Scotland. In the evening the house was filled, and truly God preached to their hearts. Surely God will have a considerable people here.

Wednesday 3, We set out early, and reached Carlisle about noon; the work a little increases here: A small handful of people stand firm, and those that opposed are broken to pieces. Our house would not nearly contain the congregation, and the word of God was with power.

Thursday 4, We rode to Hexham, through one of the pleasantest countries that I have lately seen. The road lay (from Haisle) on the side of a fruitful mountain, shaded with trees, and sloping down to a clear river, which ran between ours and another fruitful mountain, well wooded and improved. At Hexham they have lately built a convenient preaching-house: but it is too small already. Here is a loving people, much alive to God, and consequently increasing daily. Friday 5, we reached Newcastle; in this, and Kingswood-house, were I to do my own will, I should choose to spend the short remainder of my days: but it cannot be; this is not my rest! This and the next evening we

had a numerous congregation: and the people seemed much alive.

Sunday 7, I was invited to preach in Lemsley church, on the side of Gateshead-Pell: but some hours after the minister changed his mind: so I preached in our own preaching-house, which contained the greater part of the congregation tolerably well; among whom were Sir Henry Lyddall and his lady, with a great number of his servants. The chapel was hot as a stove; but neither high nor low seemed to regard it; for God was there! The Orphan-House was equally crowded in the evening; but the rain would not suffer me to preach abroad.

Monday 8, I transcribed the stations of the preachers. Tuesday 9, I wrote a form for settling the preaching-houses, without any superfluous words, which shall be used for the time to come verbatim, for all the houses to which I contribute any thing. I will no more encourage that villainous tautology of lawyers, which is the scandal of our nation. In the evening I preached to the children of our Sunday-School; six or seven hundred of whom were present.

N. B. None of our masters or mistresses teach for pay; they seek a reward that man cannot give.

Wednesday 10, Having dispatched all the business I had to do here, in the evening I took a solemn leave of this lovely people, perhaps never to see them more in this life, and set out early in the morning, Thursday 10. About noon I preached at Wolsingham in a house thoroughly filled, on Isaiah xxxv. 8; and in the evening in Weardale, which hardly contained the congregation. The same spirit was still in the congregation that has been for many years. And many felt, the Lord's hand is not shortened that it cannot save, nor his ear heavy that it cannot hear.

Friday 11, About seven I preached at Stanhope; but no house would contain the congregation. So I stood in a broad place near the church, and enforced, *If any man thirst, let him come unto me and drink.* In going through Wolsingham we called at Mr. W.'s, who was in low circumstances, till a few years ago, when many thousands were

heaped upon him unawares : and yet he seems to walk unhurt in fire ! What is too hard for God ?

Hence we went on to Durham. Here likewise I was obliged to preach in the open air, to a multitude of people, all of whom were serious and attentive. Saturday 12, we went through a lovely country to Sunderland, where I preached in the evening to a numerous congregation. Sunday 13, in the morning I preached a charity-sermon in Monk-Wearmouth church, for the Sunday-School, which has already cleared the streets of all the children that used to play there on a Sunday, from morning to evening. I preached at five near the Pens to several thousands of people. Here, it is plain, our labour has not been in vain.

Monday 14, In the evening I preached to as many as the town-hall would contain at Hartlepool. Tuesday 15, I received a farther account of Mrs. B., from two that had lived with her a year and a quarter : and was thoroughly convinced, that she is a woman of strong sense, and lively imagination ; but that she is given up to a strong delusion, (whether natural or diabolical, I know not) to believe a lie. One proof may suffice. Some time since, she told the community, as from God, that the day of judgment would begin that evening. But how could she come off, when the event did not answer ? Easily enough. " Moses," said she, " could not see the face of God till he had fasted forty days and forty nights : we must all do the same." So, for three weeks they took no sustenance, but three gills of water per day : and three weeks more they took each three gills of water-gruel per day. What a mercy that half of them did not die in making the experiment !

About noon I preached abroad to a large congregation, and in the afternoon went on to Stockton. The congregation was, at least, double to that at Hartlepool, all of whom seemed to feel that God was there. Wednesday 16, I preached in the main street at Yarm, to a dull, attentive people. Thursday 17, about noon I preached at Potto, to a deeply serious congregation, and to another such in the evening at Hutton-Rudby. Twenty years this society was a

pattern to all the country for seriousness and deep devotion. I think seventeen of them were perfected in love: but only three of them remain, and most of the rest are either removed or grown cold and dead.

Friday 18, I preached at Stokesley in the morning, and then went on to Whitby. It was very providential, that part of the adjoining mountain fell down, and demolished our old preaching-house with many houses besides, by which means we have one of the most beautiful chapels in Great-Britain, finely situated on the steep side of the mountain. At six it was pretty well filled, with such a congregation of plain, earnest people as is not often seen. I conversed with many of them the next day, who were much alive to God. Sunday 20, the house contained us at seven tolerably well. The church likewise was well filled: but in the evening we were much straitened for room, but as many as could hear, stood on the pavement without. In all England I have not yet seen a more affectionate people than those at Whitby.

Monday 21, Being importuned by our friends at Malton to call there, (it being but about thirty miles out of the way,) I set out early to prevent the heat of the day. Calling at Pickering, some of the society soon found me out, with whom I went to the preaching-house, which was full enough in a few minutes time: so was the house at Malton in the evening, where I found the society more loving and united together than they had been for many years.

Tuesday 22, I crossed over to Scarborough. The congregation in the evening was unusually small, being not yet recovered from the blessed fruits of the election. This was the hottest day we have had this year; and about one in the afternoon, the thunder, which had long laid at a distance, came near, with thick flashes of lightning and impetuous rain. The thunder continued in one roll, for an hour and a quarter. I never heard the like before since my return from America. Thursday 24, the Dissenting Minister offering me the use of his chapel in Bridlington, twice as large as our own, (the wind being too high for me to stand

abroad) I willingly accepted his offer. Friday 25, about noon I preached at Beverley, to a serious well-behaved congregation; and in the evening to one equally serious, and far more numerous, at Hull.

Saturday 26, Was a day of satisfaction. I preached at seven in the morning, and at six in the evening, to as many as our house could contain, the ground being too wet for the congregation to stand abroad.

[It may not be improper here to inform the reader, that about this time some of the preachers and societies were harrassed by justices of the peace, under a pretence entirely new. The Methodists were told, "You profess yourselves members of the Church of England; therefore your licenses are good for nothing, nor can you, as members of the church, receive any benefit from the Act of Toleration." In vain did those who applied for licenses plead that they only desired to defend themselves against the violence of ungodly and lawless men, and to avoid the penalties of an act which perhaps was made to prevent *seditions* meetings, but, in reality, forbids religious assemblies of every description, except in the churches of the establishment. The answer was short: "You shall have no licenses unless you declare yourselves Dissenters." Some, who considered that the holding meetings for prayer or preaching, without the authority of the Diocesan, was, in fact, a kind of dissent, declared their willingness (though others refused this concession,) to be *called* Dissenters in the *certificate*. But neither did this avail them. They were told, "You must not only profess yourselves Dissenters: you must declare, that you scruple to attend the service or sacraments of the Church, or we can grant you no relief: for the act in question was made only for those who have these scruples." In various places both preachers and people were thus treated. Some appealed to the Quarter-sessions; but no relief could be obtained: they had no *license*, and therefore the law, as thus interpreted, shewed them no mercy.

Mr. Wesley saw this evil with a degree of pain which he had seldom experienced. He perceived whereto it tend-

ed, and that if persisted in, it would oblige him to give up the work in which he had been engaged, and which he believed to be the work of God; or to separate from the Established Church. He loved and revered the King, and all who were in authority under him: but he could not behold this masterpiece of wisdom from beneath without detestation. Esteeming it his duty to expostulate with those who were most zealous in this work, he this day wrote the following letter to a prelate, in whose diocese this kind of persecution most abounded.

“ My Lord,

“ It may seem strange, that one who is not acquainted with your lordship, should trouble you with a letter: but I am constrained to do it; I believe it is my duty both to God and your lordship. And I must speak plainly; having nothing to hope or fear in this world, which I am on the point of leaving.

“ The Methodists, in general, my lord, are members of the Church of *England*. They hold all her doctrines, attend her service, and partake of her sacraments. They do not willingly do harm to any one, but do what good they can to all. To encourage each other herein, they frequently spend an hour together in prayer and mutual exhortation. Permit me then to ask, *Cui bono?* For what reasonable end would your lordship drive these people out of the Church? Are they not as quiet, as inoffensive, nay, as pious, as any of their neighbours? Except, perhaps, here and there, a hair-brained man, who knows not what he is about. Do you ask, ‘ Who drives them out of the church?’ Your lordship does: and that in the most cruel manner. They desire a license to worship God after their own conscience: your lordship refuses it; and then punishes them for not having a license! So your lordship leaves them only this alternative: ‘ Leave the Church, or starve.’ And is it a Christian, yea, a Protestant Bishop, that so persecutes his own flock? I say, persecutes: for it is persecution to all intents and purposes. You do not *burn* them indeed, but you *starve* them: and how small is the difference! And

your lordship does this under colour of a vile, execrable law, not a whit better than that, *de Hæretico comburendo!** So persecution, which is banished out of *France*, is again countenanced in *England!*

“O my lord, for God’s sake, for Christ’s sake, for pity’s sake, suffer the poor people to enjoy their religious as well as civil liberty! I am on the brink of eternity! Perhaps so is your lordship too! How soon may you also be called to give an account of your stewardship, to the great Shepherd and Bishop of our souls! May he enable both you and me to do it with joy! So prays,

“ My lord,

“ Your lordship’s dutiful son and servant,

“ JOHN WESLEY.

“ *Hull, June 26, 1790.*”

About the same time he stated the case thus to a friend, through whose influence with those in power, he hoped redress might be obtained. “Last month a few poor people met together in Lincolnshire, to pray, and to praise God, in a friend’s house: there was no preaching at all. Two neighbouring justices fined the man of the house twenty pounds. I suppose he was not worth twenty shillings. Upon this, his household goods were distrained, and sold to pay the fine. He applied to the Quarter-sessions: but all the justices averred, ‘The Methodists could have no relief from the Act of *Toleration*, because they went to church; and that, so long as they did so, the *Conventicle Act* should be executed upon them.’

“Last Sunday, when one of our preachers was beginning to speak to a quiet congregation, a neighbouring justice sent a constable to seize him, though he was licensed: and would not release him till he had paid twenty pounds; telling him his license was good for nothing, because he was a churchman!

“Now, Sir, what can the Methodists do? They are liable to be ruined by the *Conventicle Act*, and they have no relief

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\* Concerning the burning of Hereticks.

from the Act of *Toleration*! If this is not oppression, what is? Where then is *English* liberty? The liberty of *Christians*, yea, of every rational creature? who, as such, has a right to worship God according to his own conscience. But, waving the question of right and wrong, what prudence is there in oppressing such a body of loyal subjects? If these good magistrates could drive them, not only out of Somersetshire, but out of England, who would be gainers thereby? Not his Majesty, whom we honour and love: not his ministers, whom we love and serve for his sake. Do they wish to throw away so many thousands of friends, who are now bound to them by stronger ties than that of interest? If you will speak a word to Mr. Pitt on that head, you will oblige me," &c.

The paper from which the above is taken is only a copy: and there is some doubt, whether Somersetshire be not inserted for Lincolnshire, before mentioned in the same paper. However this may be, Mr. Wesley wrote to the Bishop of — the following letter a few months before the above was written.

"My Lord,

"I am a dying man, having already one foot in the grave. Humanly speaking, I cannot long creep upon the earth, being now ~~near~~ ninety than eighty years of age. But I cannot die in peace, before I have discharged this office of *Christian* love to your lordship. I write without ceremony, as neither hoping nor fearing any thing from your lordship, or from any man living. And I ask, in the name and in the presence of him to whom both you and I are shortly to give an account, Why do you trouble those that are quiet in the land? those that fear God and work righteousness? Does your lordship know what the *Methodists* are? That many thousands of them are zealous members of the Church of England? and strongly attached, not only to his Majesty, but also to his present ministry? Why should your lordship, setting religion out of the question, throw away such a body of respectable friends? Is it for their religious sentiments? Alas, my lord, is this a time to

persecute a man for conscience' sake? I beseech you, my lord, do as you would be done to. You are a man of sense: you are a man of learning: nay, I verily believe (what is of infinitely more value) you are a man of piety. Then think, and let think. I pray God to bless you with the choicest of his blessings.

“ I am, my lord,” &c. ]

Monday 28, This day I enter into my eighty-eighth year. For above eighty-six years I found none of the infirmities of old age, my eyes did not wax dim, neither was my natural strength abated: but last August I found almost a sudden change, my eyes were so dim that no glasses would help me: my strength likewise now quite forsook me, and probably will not return in this world: but I feel no pain from head to foot, only, it seems, nature is exhausted, and, humanly speaking, will sink more and more, till

“ The weary springs of life stand still at last.”\*

Tuesday 29, I crossed over through Epworth to Owston, and passed a comfortable day with many of the preachers. This, which was one of the last societies in the circuit, is now become first, in grace as well as number. The new preaching-house not being able to contain one half of the congregation, I preached abroad in the calm, mild evening, and I believe God applied his word to many hearts.

Thursday, July 1, I went to Lincoln. After dinner we took a walk in and round the Minster, which I really think is more elegant than that at York, in various parts of the

\* “ This, at length, was literally the case; the death of Mr. Wesley, like that of Charles, being one of those rare instances in which nature, drooping under the load of years, sinks by a gentle decay. For several years preceding his death, this decay was, perhaps, more visible to others than to himself; particularly by a more frequent disposition to sleep during the day; by a growing defect in memory, a faculty he once possessed in a high degree of perfection; and by a general diminution of the vigour and agility he had so long enjoyed. His labours, however, suffered little interruption, and when the summons came, it found him, as he always wished it should, in the harness, still occupied in his Master's work ! ”

structure, as well as in its admirable situation. The new house was thoroughly filled in the evening, and with hearers uncommonly serious. There seems to be a remarkable difference between the people of Lincoln and those of York. They have not so much fire and vigour of spirit, but far more mildness and gentleness, by means of which, if they had the same outward helps, they would probably excel their neighbours.

Some miles short of Lincoln, our post-boy stopped at an inn on the road, to give his horses a little water. As soon as we went in, the inn-keeper burst into tears, as did his wife, wringing her hands and weeping bitterly. "What," he said, "are you come into my house? My father is John Lester of Epworth." I found both he and his wife had been members of our society. We spent some time in prayer together, and, I trust, not in vain.

Friday 2, About eleven I preached at Newton: but the preaching-house would not contain half the congregation. No rain fell during the time of preaching, but it rained both before and after. I was struck with the preaching-house at Gainsborough: (one of the handsomest towns in Lincolnshire) so neat, so elegant, just taking up one side of a small neat square. I found uncommon liberty of speech, and received it as a token for good. Surely this poor society which has been so miserably depressed, will again lift up its head. Saturday 3, I reached Epworth, and after preaching in the evening met the society, and reminded them of what they were some years ago, and what they are now; scarcely retaining the shadow of their former zeal and activity in all the ways of God.

Sunday 4, I went over to Misterton, where likewise the work of God was exceedingly decayed. The house being far too small to contain the multitude of people, I stood under a spreading tree, and strongly exhorted them to *strengthen the things that remained*, which were ready to die. Thence I hastened back to Epworth, but I could not reach it till the church service was begun. It was observed, Mr. Gibson read the prayers with unusual solemnity. And, I believe, he was not displeased to see five times as many at

church, and ten times as many at the Lord's table, as usual. As soon as the afternoon service ended, I began in the market-place to press that awful question, *How shall we escape, if we neglect so great salvation?* on such a congregation as was never seen at Epworth before.

[Here again there is a chasm in the narrative, through a part of the manuscript having been lost.]

Friday, Aug. 27, I returned to Bristol. In the evening, and at the watch-night, the house was well filled. Finding the account of Mrs. Scudamore's life and death (an excellent woman, though mistaken in this point) has revived in some, the imagination of the expiatory nature of sufferings, and thence the absolute necessity of them in order to salvation, I discussed the subject at large, and shewed that both these notions had their rise in popery, and that neither the one nor the other of them had any foundation in Scripture.

Sunday 29, Mr. Baddiley being gone to the North, and Mr. Collins being engaged elsewhere, I had none to assist me in the service, and I could not read all the prayers myself: so I was obliged to shorten the service, which brought the prayers, sermon, and the Lord's-Supper, within the compass of three hours. I preached in the afternoon near King's-square; and the hearts of the people bowed down before the Lord.

Monday 30, About noon I preached at Castlecary. Since I was here God has taken to himself that amiable woman, Mrs. Clarke, who, to a fine person, and a good understanding, joined a very uncommon degree of deep religion. This inclined me to apply earnestly, Eccles. ix. 10, and all the people seemed to feel it. Afterwards I called on her deeply-afflicted husband, who spent some hours with us the next day. I hope he will no longer sorrow as one without hope; but will trust to meet her in a better place. In the evening I preached in the new house at Ditchet. It would not hold the congregation, but many could hear at the windows, which they seemed right willing to do. A flame appears to be kindled here already. God grant it may continue and increase! Tuesday 31, William Kingston, the man born without arms, came to see me of his own accord. Some

time since he received a clear sense of the favour of God : but, after some months, he was persuaded by some of his old companions to join in a favourite diversion, whereby he lost sight of God, and gave up all he had gained : but now God touched his heart again, and he is once more in earnest to save his soul. He is of a middling height and size, has a pleasing look and voice, and an easy, agreeable behaviour. At breakfast he shook off his shoes, which are made on purpose, took the tea-cup between his toes, and the toast with his other foot. He likewise writes a fair hand, and does most things with his feet which we do with our hands. About noon I preached to a lovely congregation at Shepton-Mallet, and in the evening at Pensford. The house was crowded with earnest hearers, and, I trust, the word did not fall to the ground.

Wednesday, September 1, I returned to Bristol : and it being the first day of the fair, I spoke strongly from the words of Solomon, *Buy the truth, and sell it not.* In the two following days I corrected and abridged the account of that excellent woman, Mrs. Scuddamore : a burning and shining light, till the mystics persuaded her to put her light under a bushel ; so that, for above two years, she renounced all conversation with even her pious friends ! How does this agree with Scripture ? “ All my delight is in the saints that are on the earth, and with them that excel in virtue ! ” How far was the experience of Jane Cooper, or Elizabeth Harper, preferable to that of such a solitary !

Saturday 4, I went on to Bath, and preached in the evening to a serious but small congregation, for want of notice. Sunday 5, at ten we had a numerous congregation, and more communicants than ever I saw here before. This day I cut off that vile custom, I know not when or how it began, of preaching three times by the same preacher to the same congregation : enough to weary out both the body and mind of the speaker, as well as his hearers. Surely God is returning to this society ! They are now in earnest to make their calling and election sure.

Monday 6, This evening the congregation was almost as



large as it was the night before : and the power of God was mightily present : and so it was on Tuesday and Wednesday evening at Bristol. Thursday 9, I read over the experience of Joseph Humphreys, the first lay preacher that assisted me in England, in the year 1738. From his own mouth I learn that he was perfected in love, and so continued for at least a twelve-month. Afterwards he turned Calvinist, joined Mr. Whitefield, and published an invective against my brother and me in the newspaper. In a while he renounced Mr. Whitefield, and was ordained a Presbyterian minister : at last he received episcopal ordination. He then scoffed at inward religion, and when reminded of his own experience, replied, " That was one of the foolish things which I wrote in the time of my madness ! "

Friday 10, I preached to a large congregation at Chew-Stoke, nine miles from Bristol, on those words in the second lesson, *Come unto me, all ye that are weary and heavy laden* : and in the evening at Mrs. Griffith's house.

Sunday 12, I intended to preach abroad ; but the weather would not permit. Monday 13, and the three following days, I met the classes of the society, which contains nine hundred and forty-four members.

Thursday 16, I was desired to see a monster, properly speaking. He was as large as the largest lion in the tower, but covered with rough hair of a brown colour, has the head of a swine, and feet like a mole. It is plain to me, it was begotten between a bear and a wild boar. He lives on fruit and bread, chiefly the latter. The keeper handles him as he pleases, putting his hand in his mouth, and taking hold of his tongue : but he has a horrible roar, between that of a lion and of a bull.

At the same time I saw a pelican. Is it not strange that we have no true account or picture of this bird ! It is one of the most beautiful in nature, being indeed a large swan, almost twice as big as a tame one ; snow white and elegantly shaped : only its neck is three quarters of a yard long, and capable of being so distended as to contain two gallons of liquid or solid : she builds her nest in some wood, not far

from a river, from which she daily brings a quantity of fish to her young: these she carries in her neck, (the only pound which she has) and then divides them among her young: and hence is fabricated the idle tale of her feeding them with her blood.

Friday 17, I went over to Thornbury, and preached at noon to a very large and deeply serious congregation. In the evening we had a solemn watch-night at Kingswood. Saturday 18, I called upon Mr. Easterbrook, ill of a disorder which no physician understands, and which, it seems, God alone can cure. He is a pattern to all Bristol, and indeed to all England, having (beside his other incessant labours, which never were intermitted) *preached in every house in his parish!* It was while he was preaching in his own church, that he was suddenly struck with a violent pain in his breast. This confounds all the physicians, and none of their medicines can alter it.

Sunday 19, Mr. Collins assisted me in the morning, so I had an easy day's work. Monday 20, and the next day, I read over the King of Sweden's Tract upon the balance of power in Europe. If it be really his, he is certainly one of the most sensible, as well as one of the bravest princes in Europe. And if his account be true, what a woman is the Czarina! But still God is over all!

Wednesday 22, I preached once more in Temple church, on *All things are possible to him that believeth*. Saturday 25, Mr. Hey, the Presbyterian Minister of Castle-green meeting, came to desire me to let him have the use of our preaching-house on Sundays, at those hours when we did not use it ourselves, (near ten in the morning and two in the afternoon) while his house was re-building. To this I willingly consented, and he preached an excellent sermon there the next day at two. I preached at five in the evening to more than the house would well contain.

Monday 27, I left Bristol; about eleven I preached in the Devizes, and in the evening at Sarum. I do not know that ever I saw the house so crowded before, with high and low, rich and poor: so that I hope we shall again see fruit here also.

Wednesday 29, About noon I preached at Winton: the congregation was larger than usual; and what was stranger still, seemed not a little affected! How long have we cast our bread upon the waters here! And shall we find it again after many days? In the evening I preached to a crowded and deeply attentive congregation at Portsmouth-Common.

Thursday 30, It being a lovely morning, we went in a wherry, through Cowe's harbour, to Newport, one of the pleasantest, neatest, and most elegant towns in the king's dominions. Both the nights I preached here, the preaching-house would by no means contain the congregation. I was likewise well pleased with the poor, plain, artless society. Here at least, we have not lost our labour.

Friday, October 1, We purposed returning to Portsmouth (about twenty miles, it being a calm, sunshiny morning) in the wherry we came in; but a friend offering us a kind of hoy, we willingly accepted his offer. It was well he did; for, as soon as we were out of the harbour, the wind rose, and the sea raged horribly. The wherry would soon have been swallowed up: the waves washed over us on both sides. Having no decks, we were well soaked from head to foot; but, before noon, we got safe to Portsmouth.

Saturday 2, Setting out as usual, at two, we came to Cobham, between ten and eleven, and found a party of our friends from London ready to receive us. We walked an hour in the gardens; but the inn-keeper informed us, "Strangers were not admitted unless on Tuesday and Friday." However, hearing Mr. Hopkins was at home, I sent in my name, and desired that favour, which was immediately granted. We spent an hour very agreeably in those lovely walks; but still the eye was not satisfied with seeing. The soul of an immortal spirit can be satisfied with nothing but seeing God. In the afternoon we went on to London.

Sunday 3, Was indeed a comfortable day. I preached at the New Chapel, morning and evening, with great enlargement of spirit. At the love-feast which followed, great

was our rejoicing; many declared what God had done for their souls: and many were filled with consolation.

Having answered my letters, and finished my other little business for the present, on Tuesday the 5th I went to Rye. Though the warning was short, the congregation was exceedingly large, and behaved with remarkable seriousness. While our people mixed with the Calvinists here, we were always perplexed, and gained no ground: but since they kept to themselves they have continually increased in grace as well as in number. I was now informed, how signally God had overtaken that wretch who murdered Mr. Had-dock some years since. Being lately overtaken by Captain Bray, in one of the King's cutters, he made a desperate resistance. And even when boarded, fought still, and drew a pistol at Captain Bray, who then hewed him in pieces with his cutlass.

Thursday 7, I went over to that poor skeleton of ancient Winchelsea. It is beautifully situated on the top of a steep hill, and was regularly built in broad streets crossing each other, and encompassing a very large square, in the midst of which was a large church, now in ruins. I stood under a large tree, on the side of it, and called to most of the inhabitants of the town, *The kingdom of heaven is at hand: repent, and believe the gospel.* It seemed, as if all that heard, were, for the present, almost persuaded to be Christians.

Here an eminently pious woman, Mrs. Jones, at whose house I stopped, gave me a very strange account. Many years since she was much hurt in lying-in. She had various physicians, but still grew worse and worse, till perceiving herself to be no better, she left them off. She had a continual pain in her groin, with such a *prolapsis uteri*, as soon confined her to her bed: there she lay two months, helpless and hopeless; till a thought came one day into her mind, *Lord, if thou wilt, thou canst make me whole. Be it according to thy will!* Immediately the pain and the disorder ceased: feeling herself well, she rose and dressed herself. Her husband coming in, and seeing her in tears,

asked, "Are those tears of serious joy?" She said, "Of joy!" On which they wept together. From that hour she has felt no pain, but enjoyed perfect health. I think our Lord never wrought a plainer miracle, even in the days of his flesh.

In the evening I preached once more at Rye; and the word did not fall to the ground. In the morning we left this loving well-united people, and dined at Sevenoaks. After dinner we spent an hour in the Duke of Dorset's house. I could not but observe some change for the worse here. The silk covers are removed from several of the pictures, particularly that of Count Agalino and his sons. And it is placed in a worse light; so that I could hardly discern the little boy, that, when he saw his father gnawing his own arm, for anguish, cried out, "Papa, if you are happy, do not eat your own arm, but mine." The preaching-house was filled in the evening with people, and with the presence of God.

Sunday 9, We returned to London. Monday 11, I went on to Colchester, and still found matter of humiliation. The society was lessened and cold enough. Preaching again was discontinued, and the spirit of Methodism quite gone, both from the preachers and the people; yet we had a wonderful congregation in the evening, rich and poor, clergy and laity. So we had likewise on Tuesday evening. So that I trust God will, at length, build up the waste places.

Wednesday 13, We set out early, but found no horses at Cobdock, so that we were obliged to go round by Ipswich, and wait there half an hour. Nevertheless, we got to Norwich between two and three. In the way we read Capt. Carrel's Travels, admirably well written, and giving, I believe, a just account of the interior parts of North America. Here is no gay account of the Islands of Pelew or Lapita, but a plain relation of matter of fact. Surely, Eastern and Western savages are much alike. And some good might be found in the East as well as the West. But to see nature in perfection, either at Pelew or elsewhere, we need only look on the savages at Fort William Henry,

butchering in cold blood so many hundreds of helpless, unresisting men, in the very spirit of the old murderer.

In the evening I preached at Norwich: but the house would in no wise contain the congregation. How wonderfully is the tide turned! I am become an honourable man at Norwich. God has, at length, made our enemies to be at peace with us, and scarcely any but Antinomians open their mouths against us.

Thursday 14, I went to Yarmouth, and at length found a society in peace, and much united together. In the evening the congregation was too large to get into the preaching-house; yet they were far less noisy than usual. After supper a little company went to prayer, and the power of God fell upon us; especially when a young woman broke out into prayer, to the surprise and comfort of us all. Friday 15, I went to Lowestoffe, to a steady, loving, well-united society. The more strange it is, that they neither increase or decrease in number.

Saturday 16, I preached at Loddon about one, and at six preached in Norwich. Sun. 17, at seven I administered the Lord's-Supper to about one hundred and fifty persons, nearly twice as many as we had last year: I take knowledge, that the last year's preachers were in earnest. Afterwards we went to our own parish church, although there was no sermon there, nor at any of the thirty-six churches in the town, save the cathedral and St. Peter's. I preached at two: when I had done, Mr. Horne called upon me, who preached at the cathedral in the morning, an agreeable man, both in temper and person; and, I believe, much alive to God. At half an hour after five I preached again to as many as the house would contain; and even those that could not get in, stayed more quiet and silent than ever I saw them before. Indeed, they all seemed to know that God was there. And I have no doubt but he will revive his work here also.

Monday 18, No coach going out for Lynn to-day, I was obliged to take a post-chaise: but, at Deerham, no horses were to be had; so we were obliged to take the same horses

to Swaffham. A congregation was ready here, that filled the house, and seemed quite willing to receive instruction : but here neither could we procure any post-horses ; so that we were obliged to take a single horse chaise. The wind, with misling rain, came full in our faces, and we had nothing to screen us from it. So that I was thoroughly chilled from head to foot, before I came to Lynn : but I soon forgot this little inconvenience, for which the earnestness of the congregation made me large amends.

Tuesday 19, In the evening all the clergymen in the town, except one who was lame, were present at the preaching. They are all prejudiced in favour of the Methodists, as indeed are most of the townsmen ; who give a fair proof, by contributing so much to our Sunday-schools, so that there is nearly twenty pounds in hand.

Wednesday 20, I had appointed to preach at Diss, a town near Scoleton : but the difficulty was, where I could preach. The minister was willing I should preach in the church ; but feared offending the Bishop, who, going up to London, was within a few miles of the town. But a gentleman asking the Bishop whether he had any objection to it, was answered, "None at all." I think this church is one of the largest in this county. I suppose it has not been so filled these hundred years. This evening and the next I preached at Bury, to a deeply attentive congregation, many of whom know in whom they have believed. So that here we have not lost all our labour ! Friday 22, we returned to London.

Sunday 24, I explained to a numerous congregation in Spitalfields' church, *The whole armour of God*. St. Paul's, Shadwell, was still more crowded in the afternoon, while I enforced that important truth, *One thing is needful*. And I hope many, even then, resolved to choose the better part.

PARTICULARS  
OF THE  
*DEATH OF MR. WESLEY.*



WE are now come to the end of this interesting Narrative: whether Mr. Wesley carried it on any further is not certain: but, if he did, no more of it has been discovered. It is probable that, finding himself unable, through the decay of his sight, and the shaking of his hand, to write legibly, he had forborn to continue it. To these causes, it seems, rather than to any part of the manuscript being mislaid or lost, we are to impute some of the chasms which there are in this Number. And, if the reader finds any of the names of persons or places improperly spelled, he must attribute the errors to the same source, the whole of the copy being so ill written as to be scarcely legible.

We proceed now, according to our promise, to give some account of the last scene of the life of this extraordinary man.

He had found, as he tells us in his Journal, page 238, an almost sudden change take place in the state of his body, in August, 1789, at which time, not only his eyes became so dim, that no glasses would help him, but his strength likewise, in a great measure, forsook him; and that, as he believed, to return no more in this world. And, although he felt no pain, from head to foot, yet, nature was so exhausted, that he had every reason to think it would fail more and more, till it sunk into the cold embrace of death. Accordingly, January 1, following, he says, "I am now an old man, decayed from head to foot. My eyes are dim: my right hand shakes much: my mouth is hot and dry every morning. I have a lingering fever almost every day. My motion is weak and slow." He observes, however, at



the same time, "I do not slacken my labour: I can preach and write still." Thus he went on, not only to October 24, following, as we have seen, when his Journal ends, but during the remaining part of the autumn and winter, till the middle of February, continually praying, say his biographers, "Lord, let me not live to be useless." He preached, as usual, in different places in London and its vicinity, generally meeting the society, after preaching in each place, and exhorting them to *love as brethren, fear God, and honour the King*, which he wished them to consider as his last advice. He then usually, if not invariably, concluded, with giving out that verse,

"O that, without a ling'ring groan,  
I may the welcome word receive;  
My body with my charge lay down,  
And cease at once to work and live."

He proceeded in this way till the usual time of his leaving London approached, when, with a view to take his accustomed journey, through Ireland or Scotland, he sent his chaise and horses before him to Bristol, and took places for himself and his friend in the Bath coach. But his mind, with all its vigour, could no longer uphold his worn-out and sinking body. Its powers ceased, although, by slow and almost imperceptible degrees, to perform their sundry offices, until, as he often expressed himself on similar occasions,

"The weary wheels of life stood still at last."

Thursday, February 17, 1791, he preached at Lambeth; but, on his return, seemed much indisposed, and said, he had taken cold. The next day, however, he read and wrote as usual; and in the evening, preached at Chelsea, from "The King's business requires haste," although with some difficulty, having an high degree of fever upon him. Indeed he was obliged to stop once or twice, informing the people that his cold so affected his voice as to prevent his speaking without these necessary pauses. On Saturday he still persevered in his usual employments, though, to those

about him, his complaints seemed evidently increasing. He dined at Islington, and at dinner desired a friend to read to him four chapters out of the book of Job, viz. from the fourth to the seventh inclusive. On Sunday he rose early, according to custom, but quite unfit for any of his usual Sabbath day's exercises. At seven o'clock he was obliged to lie down, and slept between three and four hours. When he awoke, he said, "I have not had such a comfortable sleep this fortnight past." In the afternoon he lay down again and slept an hour or two. Afterwards two of his own discourses on our Lord's sermon on the mount, were read to him, and in the evening he came down to supper.

Monday the 21st, he seemed much better; and though his friends tried to dissuade him from it, he would keep an engagement, made some time before, to dine at Twickenham. In his way thither he called on Lady Mary Fitzgerald: the conversation was truly profitable, and well became a last visit. On Tuesday he went on with his usual work, preached in the evening at the chapel in the City-Road, and seemed much better than he had been for some days. On Wednesday he went to Leatherhead, and preached to a small company, on "Seek ye the Lord while he may be found; call ye upon him while he is near." This proved to be his last sermon: here ended the public labours of this great minister of Jesus Christ. On Thursday he paid a visit to Mr. Wolff's lovely family at Balaam, where he was cheerful, and seemed nearly as well as usual, till Friday, about breakfast time, when he grew very heavy. About eleven o'clock he returned home, extremely ill. His friends were struck with the manner of his getting out of the carriage, and still more with his apparent weakness when he went up stairs and sat down in his chair. He now desired to be left alone, and not to be interrupted by any one, for half an hour. When that time was expired, some mulled wine was brought him, of which he drank a little. In a few minutes he threw it up, and said, "I must lie down." His friends were now alarmed, and Dr. Whitehead was immediately sent for. On his entering the room, he said, in a

cheerful voice, "Doctor, they are more afraid than hurt." Most of this day he lay in bed, had a quick pulse, with a considerable degree of fever and stupor. And Saturday, the 26th, he continued in much the same state; taking very little, either of medicine or nourishment.

Sunday morning he seemed much better, got up, and took a cup of tea. Sitting in his chair, he looked quite cheerful, and repeated the latter part of the verse, in his brother Charles's Scripture Hymns, on *Forsake me not when my strength faileth, viz..*

"Till glad I lay this body down,  
Thy servant, Lord, attend;  
And, O! my life of mercy crown  
With a triumphant end."

Soon after, in a most emphatical manner, he said, "Our friend Lazarus sleepeth." Exerting himself to converse with some friends, he was soon fatigued and obliged to lie down. After lying quiet some time, he looked up, and said, "Speak to me; I cannot speak." On which one of the company said, "Shall we pray with you, Sir?" He earnestly replied, "Yes." And, while they prayed, his whole soul seemed engaged with God for an answer, and his hearty *Amen* shewed that he perfectly understood what was said. About half an hour after, he said, "There is no need of more; when at Bristol my words were,

'I the chief of sinners am,  
But Jesus died for me.'"\*

One said, "Is this the present language of your heart, and

\* At the Bristol Conference, in 1783, Mr. Wesley was taken very ill: neither he nor his friends thought he could recover. From the nature of his complaint, he supposed a spasm would seize his stomach, and, probably, occasion sudden death. Under these views of his situation, he said to Mr. Bradford, "I have been reflecting on my past life: I have been wandering up and down, between fifty and sixty years, endeavouring, in my poor way, to do a little good to my fellow creatures: and now it is probable, that there are but a few steps between me and death; and what

do you now feel as you did then?" He replied, "Yes."  
When the same person repeated,

" Bold I approach the eternal throne,  
And claim the crown, thro' Christ, my own ;"

and added, "'Tis enough. He our precious Immanuel has purchased, has promised all;" he earnestly replied, "He is all! He is all!" After this the fever was very high, and, at times, affected his head; but even then, though his head was subject to a temporary derangement, his heart seemed wholly engaged in his Master's work. In the evening he got up again, and, while sitting in his chair, he said, "How necessary it is for every one to be on the right foundation!

' I the chief of sinners am,  
But Jesus died for me!'"

Monday, the 28th, his weakness increased. He slept most of the day, and spoke but little; yet, that little testified how much his whole heart was taken up in the care of the societies, the glory of God, and the promotion of the things pertaining to that kingdom to which he was hastening. Once he said, in a low, but distinct manner, "There is no way into the holiest, but by the blood of Jesus." He afterwards enquired what the words were from which he had preached a little before at Hampstead. Being told they were these, "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet, for your sakes he became poor, that ye, through his poverty might be rich:" he replied, "That is the foundation, the only foundation: there is no other." This day Dr. Whitehead desired he might be asked, if he

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have I to trust to for salvation? I can see nothing which I have done or suffered, that will bear looking at. I have no other plea than this,

' I the chief of sinners am,
But Jesus died for me.' "

The sentiment here expressed, and his reference to it in his last sickness, plainly shews how steadily he had persevered in the same views of the gospel with which he set out to preach it.

would have any other physician called in to attend him; but this he absolutely refused. It is remarkable that he suffered very little pain, never complaining of any during his illness, but once of a pain in his left breast. This was a restless night. Tuesday morning he sang two verses of a hymn: then lying still, as if to recover strength, he called for pen and ink; but when they were brought, he could not write. A person said, "Let me write for you, Sir: tell me what you would say." He replied, "Nothing, but that God is with us." In the forenoon he said, "I will get up." While they were preparing his clothes, he broke out in a manner, which, considering his extreme weakness, astonished all present, in singing

" I'll praise my Maker while I've breath,
And when my voice is lost in death,
Praise shall employ my nobler powers:
My days of praise shall ne'er be past,
While life, and thought, and being, last,
Or immortality endures ! "

Having got him into his chair, they observed him change for death. But he, regardless of his dying body, said with a weak voice, "Lord, thou givest strength to those that can speak, and to those who cannot. Speak, Lord, to all our hearts, and let them know that thou loosest tongues." He then sung,

" To Father, Son, and Holy Ghost,
Who sweetly all agree,—"

Here his voice failed. After gasping for breath, he said, "Now we have done all." He was then laid in the bed, from which he rose no more. After resting a little he called to those who were with him, "To pray and praise." They kneeled down, and the room seemed to be filled with the divine presence. A little after, he said, "Let me be buried in nothing but what is woollen, and let my corpse be carried in my coffin into the chapel." Then, as if done with all below, he again begged they would pray and praise. Several friends that were in the house being called up, they all

kneeled down again to prayer, at which time his fervour of spirit was manifest to every one present. But in particular parts of the prayer, his whole soul seemed to be engaged in a manner which evidently shewed how ardently he longed for the full accomplishment of their united desires. And when one of the preachers was praying in a very expressive manner, that if God were about to take away their father to his eternal rest, he would be pleased to continue and increase his blessing upon the doctrine and discipline, which he had long made his servant the mean of propagating and establishing in the world; such a degree of fervour accompanied his loud *Amen*, as was every way expressive of his soul's being engaged in the answer of the petitions. On rising from their knees, he took hold of all their hands, and, with the utmost placidness, saluted them, and said, "Farewell, farewell."

A little after, a person coming in, he strove to speak, but could not. Finding they could not understand him, he paused a little, and, then with all the remaining strength he had, cried out, *The best of all is, God is with us*; and, soon after lifting up his dying arm in token of victory, and raising his feeble voice with a holy triumph, not to be expressed, he again repeated the heart-reviving words, *The best of all is, God is with us*. Being told that his brother's widow was come; he said, "He giveth his servants rest." He thanked her, as she pressed his hand, and affectionately endeavoured to kiss her. On wetting his lips, he said, "We thank thee, O Lord, for these and all thy mercies: bless the Church and King; and grant us truth and peace, through Jesus Christ our Lord, for ever and ever!" At another time he said, "He causeth his servants to lie down in peace." Then pausing a little, he cried, "The clouds drop fatness!" and soon after, "The Lord is with us, the God of Jacob is our refuge!" He then called those present to prayer: and though he was greatly exhausted, he appeared still more fervent in spirit. These exertions were, however, too much for his feeble frame; and most of the night following,

though he often attempted to repeat the Psalm before-mentioned, he could only utter,

“ I'll praise—I'll praise ! ”

On Wednesday morning, the closing scene drew near. Mr. Bradford, his faithful friend, prayed with him, and the last words he was heard to articulate were, “ Farewell ! ” A few minutes before ten, while several of his friends were kneeling around his bed, without a lingering groan, this man of God, this beloved pastor of thousands, entered into the joy of his Lord.

He was in the eighty-eighth year of his age, had been sixty-five years in the ministry ; and the preceding pages will be a lasting memorial of his uncommon zeal, diligence, and usefulness, in his Master's work, for more than half a century. His death was an admirable close of so laborious and useful a life.

At the desire of many of his friends his corpse was placed in the New-Chapel, and remained there the day before his interment. His face during that time had a heavenly smile upon it, and a beauty which was admired by all that saw it.

March the 9th, was the day appointed for his interment. The preachers then in London requested that Dr. Whitehead should deliver the funeral discourse ; and the executors afterwards approved of the appointment. The intention was, to carry the corps into the chapel, and place it in a raised situation before the pulpit during the service. But the crowds which came to see the body while it lay in the coffin, both in the private house, and especially in the chapel the day before his funeral, were so great, that his friends were apprehensive of a tumult, if they should proceed on the plan first intended. It was therefore resolved, the evening before, to bury him between five and six in the morning. Though the time of notice to his friends was short, and the design itself was spoken of with great caution, yet a considerable number of persons attended at that

early hour. The late Rev. Mr. Richardson, who now lies with him in the same vault, read the funeral service in a manner that made it peculiarly affecting; when he came to that part of it, "Forasmuch as it hath pleased Almighty God to take unto himself the soul of our dear *Brother*, &c." he substituted, with the most tender emphasis, the epithet *Father*, instead of *Brother*, which had so powerful an effect on the congregation, that from silent tears, they seemed universally to burst out into loud weeping.

INSCRIPTION ON HIS COFFIN.

JOHANNES WESLEY, A. M.
 Olim. Soc. Coll. Lin. Oxon.
 Ob. 2do. die Martii, 1791.
 An. Æt. 88.*

The discourse, by Dr. Whitehead, was delivered in the chapel at the hour appointed in the forenoon, to an astonishing multitude of people; among whom were many ministers of the Gospel, both of the Establishment and Dissenters. The audience was still and solemn as night; and all seemed to carry away with them, enlarged views of Mr. Wesley's character, and serious impressions of the importance of religion, and the utility of Methodism.

The death of Mr. Wesley, attracted the public notice beyond any former example, perhaps, of a clergyman, however dignified. It being generally known, that he died as he had lived; and evinced in death, the uprightness and integrity of his life, the impression on the public mind in favour of his character and of Methodism, was almost universal; so that some persons said, Mr. Wesley will do more good

* John Wesley, Master of Arts, formerly Fellow of Lincoln-College, Oxford, died on the second day of March, 1791, in the eighty-eighth year of his age.

by his death, than he did in his whole life. This, however, is certain, that a door of usefulness was *now* opened to the Methodist Preachers, unknown at any former period.

THE FOLLOWING IS A COPY OF
MR. WESLEY'S LAST WILL AND TESTAMENT.

“ In the name of God, Amen!

“ I JOHN WESLEY, Clerk, some time Fellow of Lincoln College, Oxford, revoking all others, appoint this my Last Will and Testament.

“ I give all my books, now on sale, and the copies of them (only subject to a rent charge of £85. a year, to the widow and children of my brother) to my faithful friends, John Horton, Merchant, George Wolf, Merchant, and William Marriott, Stock-Broker, all of London, in trust, for the general Fund of the Methodist Conference, in carrying on the work of God, by Itinerant Preachers, on condition that they permit the following Committee, Thomas Coke, James Creighton, Peard Dickenson, Thomas Rankin, George Whitefield, and the London Assistant for the time being, still to superintend the Printing-Press, and to employ Hannah Paramore and George Paramore, as heretofore, unless four of the Committee judge a change to be needful.

“ I give the books, furniture, and whatever else belongs to me in the three houses at Kingswood, in trust, to Thomas Coke, Alexander Mather, and Henry Moore, to be still employed in teaching and maintaining the children of poor travelling Preachers.

“ I give to Thomas Coke, Doctor John Whitehead, and Henry Moore, all the books which are in my Study and Bed-chamber at London, and in my Studies elsewhere, in

trust, for the use of the Preachers who shall labour there from time to time.

“ I give the coins, and whatever else is found in the drawer of my bureau at London, to my dear grand daughters, Mary and Jane Smith.

“ I give all my manuscripts to Thomas Coke, Doctor Whitehead, and Henry Moore, to be burnt or published as they see good.

“ I give whatever money remains in my bureau and pockets to be equally divided between Thomas Briscoe, William Collins, John Easton, and Isaac Brown.

“ I desire my gowns, cassocks, sashes, and bands may remain in the chapel for the use of the Clergymen attending there.

“ I desire the London Assistant, for the time being, to divide the rest of my wearing apparel among those four of the travelling Preachers that want it most; only my pelisse I give to the Rev. Mr. Creighton; my watch to my friend Joseph Bradford; my gold seal to Elizabeth Ritchie.

“ I give my chaise and horses to James Ward and Charles Wheeler, in trust, to be sold, and the money to be divided between Hannah Abbott and the members of the Select Society.

“ Out of the first money which arises from the sale of books, I bequeath to my dear sister, Martha Hall (if alive) £40.; to Mr. Creighton aforesaid, £40.; and to the Rev. Mr. Heath £60.

“ And whereas, I am empowered by a late Deed, to name the persons who are to preach in the New Chapel at London, (the Clergymen for a continuance,) and by another Deed to name a Committee for appointing Preachers in the New Chapel at Bath, I do hereby appoint John Richardson, Thomas Coke, James Creighton, Peard Dickenson, Clerks; Alexander Mather, William Thomson, Henry Moore, Andrew Blair, John Valton, Joseph Bradford, James Rogers, and William Myles, to preach in the New Chapel at London, and to be the Committee for appointing Preachers in the New Chapel at Bath.

“ I likewise appoint Henry Brooke, Painter ; Arthur Keene, Gent. ; and William Whitestone, Stationer, all of Dublin, to receive the annuity of £5. (English) left to Kingswood-School by the late Roger Shiel, Esq.

“ I give £6. to be divided among the six poor men, named by the Assistant, who shall carry my body to the grave : for I particularly desire there may be no hearse, no coach, no escutcheon, no pomp, except the tears of them that loved me, and are following me to Abraham's bosom. I solemnly adjure my Executors, in the name of God, punctually to observe this.

“ Lastly, I give to each of those travelling Preachers who shall remain in the connexion six months after my decease, as a small token of my love, the eight volumes of sermons.

“ I appoint John Horton, George Wolff, and William Marriott, aforesaid, to be Executors of this my last Will and Testament, for which trouble they will receive no recompence till the resurrection of the Just.

“ Witness my hand and seal, the 20th day of February, 1789;

“ JOHN WESLEY. (Seal.)

“ Signed, sealed, and delivered, by the said Testator as and for his last Will and Testament, in the presence of us,

“ WILLIAM CLULOW,

“ ELIZABETH CLULOW.

“ Should there be any part of my personal estate undisposed of by this my last Will: I give the same unto my two Nieces, E. Ellison and S. Collet, equally,

“ JOHN WESLEY.

“ WILLIAM CLULOW,

“ ELIZABETH CLULOW.

“ Feb. 25, 1789.

“ I give my types, printing-presses, and every thing pertaining thereto, to Mr. Thomas Rankin, and Mr. George Whitefield, in trust, for the use of the Conference.

“ JOHN WESLEY.”

Above a year and a half after making this Will, Mr. Wesley executed a deed, in which he appointed seven gentlemen, viz. Dr. Thomas Coke, Messrs. Alexander Mather, Peard Dickenson, John Valton, James Rogers, Joseph Taylor, and Adam Clarke, Trustees for all his books, pamphlets, and copy-right, for carrying on the work of God by Itinerant Preachers, according to the enrolled Deed, which we have already mentioned: but Dr. Coke being in America at the time of Mr. Wesley's death, the Deed was suffered to lie dormant till his return. The three Executors then took the advice of two of the most eminent Counsellors in the kingdom, who informed them that the Deed was of a testamentary nature, and therefore superseded the Will, with respect to the books, &c. The Deed was then presented to the Judge of the Prerogative Court of Canterbury, who received it as the third Codicil of Mr. Wesley's Will; on which the three Executors delivered up their general Probate, and received a new one limited to those particulars which were not mentioned in the Deed. At the same time a Probate was granted by the Court to the seven Trustees, constituting them Executors for all the books, pamphlets, and copy-right, of which Mr. Wesley died possessed, and empowering them to pay all his debts and legacies.

The first Preachers began to assist Mr. Wesley as Itinerants in the year 1740. Twenty-five years after, viz. in the year 1765, their names and stations were, for the first time, published in the Minutes of the Conference. All therefore who came into the connexion, during that period, may be considered as the first race of Methodist Preachers. The last Conference which Mr. Wesley presided at, was in the year 1790, exactly twenty-five years from the year 1765. The Preachers who were admitted into the connexion, during this period, may be considered as the second race of Methodist Preachers. Those who have been admitted since Mr. Wesley's death, may be considered as the third race.

The following Inscription is put on Mr. Wesley's Tomb:

To the Memory of
THE VENERABLE JOHN WESLEY, A. M.
 Late Fellow of LINCOLN College, OXFORD.

THIS GREAT LIGHT arose
 (By the singular Providence of God)
 To enlighten **THESE NATIONS,**
 And to *revive, enforce, and defend,*
 The Pure, Apostolical **DOCTRINES and PRACTICES** of
THE PRIMITIVE CHURCH:

Which he continued to do, by his **WRITINGS** and his
LABOURS,

For more than **HALF A CENTURY:**

And, to his expressible Joy,
Not only, beheld their **INFLUENCE** extending,
 And their **EFFICACY** witnessed,
 In the **HEARTS and LIVES** of **MANY THOUSANDS,**
 As well in the **WESTERN WORLD,** as in these
KINGDOMS:

But also, far above all human Power of Expectation,
 Lived to see **PROVISION** made, by the singular Grace of
GOD,

For their **CONTINUANCE** and **ESTABLISHMENT,**
TO THE JOY of **FUTURE GENERATIONS!**

READER, If thou art constrained to bless the **INSTRUMENT,**
GIVE GOD THE GLORY!

*After having languished a few days, He at length finished
 his COURSE and his LIFE together: gloriously
 triumphing over DEATH, March 2, An.
 Dom. 1791, in the Eighty-eighth Year
 of his Age.*

The following Epitaph, written by Dr. Whitehead, is inscribed on a Marble Tablet, and placed in the New Chapel, City-Road.

Sacred to the Memory
 Of the *Rev.* JOHN WESLEY, *M. A.*
 Some time *Fellow* of LINCOLN COLLEGE, OXFORD.
 A Man, in Learning and sincere Piety,
 Scarcely inferior to any :
 In Zeal, Ministerial Labours, and extensive Usefulness,
 Superior (perhaps) to all Men
 Since the Days of *St. PAUL*.
 Regardless of Fatigue, personal Danger, and Disgrace,
 He went out into the highways and hedges,
 Calling Sinners to Repentance,
 And Preaching the *GOSPEL* of Peace.
 He was the Founder of the *Methodist Societies* ;
 The Patron and *Friend* of the Lay-Preachers,
 By whose aid he extended the Plan of Itinerant preaching
 Through GREAT-BRITAIN and IRELAND,
 The *West-INDIES* and AMERICA
 With unexampled Success.
 He was born June 17th, 1703,
 And died March 2d, 1791 ;
 In sure and certain hope of Eternal life,
 Through the Atonement and Mediation of a Crucified Saviour.
 He was sixty-five Years in the *Ministry*,
 And fifty-two an Itinerant Preacher :
 He lived to see, in these KINGDOMS only,
 About three-hundred Itinerant,
 And a thousand *Local Preachers*,
 Raised up from the midst of his own People ;
 And eighty-thousand Persons in the Societies under his care.
 His *Name* will ever be had in grateful Remembrance
 By all who rejoice in the universal Spread
 Of the Gospel of *CHRIST*.
Soli Deo Gloria.

Having now, according to our engagements with the public, traced the life of this great and extraordinary man to its close, and having even exceeded our promises in adding to his Journal, not only an account of his death and funeral, but also a copy of his *Last Will and Testament*, we had intended here to conclude this first part of our work, and to refer those of our readers, who wished to see a delineation of his character, to his *Life*, in one vol. 8vo. by Dr. Coke and Mr. Hen. Moore; or, to that published in two vols. by the late Dr. Whitehead. But it having been suggested to us by some friends, that this edition of his works will probably fall into the hands of many hundreds who are not in possession of, and will not have an opportunity of perusing, either of these publications; that some sketch of his character, however short, will naturally be expected from us; and that the history of Mr. Wesley will be very incomplete without it: in order that we may not entirely disappoint the hopes of any of our readers in this particular, we shall bestow a few pages on this subject also: but they must be but few, our engagement being to publish Mr. Wesley's Works and not those of any other man.

A short Review of Mr. Wesley's Character.

Every intelligent reader who has perused with attention the preceding Narrative, and has considered the many particulars of Mr. Wesley's Life, both of a public and private nature, which have been brought in review before him, must have found himself enabled, by this time, to form an opinion of the character of this great man on good evidence. But it must be remembered, as Dr. Whitehead observes, (from whose Review of Mr. Wesley's character the following sketch is extracted*) "That some particular circum-

* We have made this extract from Dr. Whitehead's *Life of Mr. Wesley*, rather than from that by Dr. Coke and Mr. Moore, because we know the former is in the hands of very few of our readers, whereas, we believe, many of them are in possession of the latter.

stances, or a few occasional acts in a man's life, do not form his character, but the general tenor of his conduct. Because this shews some fixed principle that uniformly operates upon him, which, with a correspondent practice, forms his character. And when a long, virtuous, and useful life is crowned with an end suitable to it, death puts a stamp upon his virtues; which shews us that they are not counterfeit but genuine." If the candid reader will review Mr. Wesley's whole life, and judge of him by this rule, we are persuaded, he will think with us, that whatever failings, as a man, he might have, he had a degree of excellence in his character to which few men attain.

"Some persons have affected to insinuate that Mr. Wesley was a man of slender capacity; but certainly with great injustice. His apprehension was clear, his penetration quick; and his judgment discriminative and sound; of which his controversial writings, and his celebrity in the office he held at Oxford, when young, are sufficient proofs. In governing a large body of preachers and people, of various habits, interests, and principles, with astonishing calmness and regularity for many years; he shewed a strong capacious mind, that could comprehend and combine together a vast variety of circumstances, and direct their influence through the great body he governed. As a Scholar, he certainly held a conspicuous rank. He was a Critic in the Latin and Greek Classics; and was well acquainted with the Hebrew, as well as with most of the European languages now in use. But the Greek was his favourite language, in which his knowledge was extensive and accurate. At College, he had studied, with a good deal of care, Euclid, Keil, Sir Isaac Newton's Optics, &c. &c.: but he never entered far into the more abstruse parts, or the higher branches of the Mathematics; finding they would fascinate his mind, and absorb all his attention, and divert him from the pursuit of the more important objects of his own profession.

"Natural History was a field in which he walked at every opportunity, and contemplated with infinite pleasure, the wisdom, the power, and the goodness of God, in the struc-

ture of natural bodies, and in the various instincts and habits of the animal creation. But he was obliged to view these wonderful works of God, in the labours and records of others; his various and continual employments of a higher nature, not permitting him to make experiments and observations for himself.

“As a Writer, he certainly possessed talents, both from nature and education, sufficient to procure him considerable reputation. But Mr. Wesley did not write for fame; his object was to instruct and benefit that numerous class of people, who have a plain understanding with plain, common sense, little learning, little money, and but little time to spare for reading. In all his writings he constantly kept these circumstances in view. Content with doing good, he used no trappings merely to please, or to gain applause. The distinguishing character of his style is, brevity and perspicuity. He never lost sight of the rule which Horace gives,

*‘Est brevitatis opus, ut currat sententia, non se
Impediat verbis lassas onerantibus aures.’*

“Concise your diction, let your sense be clear,
Nor, with a weight of words fatigue the ear.”

In his Works, we may observe his words are well chosen, being *pure*, *proper* to his subject, and *precise* in their meaning. His sentences commonly have clearness, unity, and strength: and whenever he took time, and gave the necessary attention to his subject, both his manner of treating it, and his style, shew the hand of a master.

“The following is a just character of Mr. Wesley as a Preacher: ‘His attitude in the pulpit was graceful and easy; his action calm and natural, yet pleasing and expressive: his voice not loud, but clear and manly: his style neat, simple, and perspicuous; and admirably adapted to the capacity of his hearers. His discourses, in point of composition, were extremely different on different occasions. When he gave himself sufficient time for study, he succeeded; but when he did not, he frequently failed.’ It was

indeed manifest to his friends for many years before he died, that his employments were too many, and he preached too often, to appear with the same advantage at all times in the pulpit. His sermons were always short: he was seldom more than half an hour in delivering a discourse, sometimes not so long. His subjects were judiciously chosen; instructive and interesting to the audience, and well adapted to gain attention and warm the heart.

“The Travels of Mr. Wesley in the work of the ministry, for fifty years together, were without precedent. During this period, he travelled about four thousand five hundred miles every year, one year with another; which give two hundred and twenty-five thousand miles; that he travelled after he became an Itinerant Preacher! It had been impossible for him to perform, this almost incredible degree of labour, without great punctuality and care in the management of his time. He had stated hours for every purpose: and his only relaxation was a change of employment. His rules were like the laws of the Medes and Persians, absolute and irrevocable. He had a peculiar pleasure in reading and study; and every literary man knows the force of this passion, how apt it is to make him encroach on the time which ought to be employed in other duties: he had a high relish for polite conversation, especially with pious, learned, and sensible men: but whenever the hour came he was to set out on a journey, he instantly quitted any subject or any company, in which he might be engaged, without any apparent reluctance. For fifty-two years, or upwards, he generally delivered two, frequently three or four sermons, in a day. But calculating at two sermons a day, and allowing, as a writer of his life has done, fifty annually for extraordinary occasions, the whole number during this period will be forty thousand five hundred and sixty. To these might be added, an infinite number of exhortations to the societies after preaching, and in other occasional meetings at which he assisted.

“‘In social life, Mr. Wesley was lively and conversible.’ He had most exquisite talents to make himself agree-



able in company: and having been much accustomed to society, the rules of good breeding were habitual to him. The abstraction of a scholar did not appear in his behaviour; he was attentive and polite. He spoke a good deal where he saw it was expected, which was almost always the case wherever he visited: his invitations to the best families being generally given to shew him respect, and to hear him converse on the different subjects proposed. Having seen much of the world in his travels, and read more, his mind was well stored with an infinite number of anecdotes and observations; and the manner in which he related them, was no inconsiderable addition to the entertainment they afforded. And in private life among his friends, his manner was equally sprightly and pleasant. It was impossible to be long in his company, either in public or private, without partaking of his placid cheerfulness; which was not abated by the infirmities of age, or the approach of death; but was as conspicuous at fourscore and seven, as at one and twenty.

“A remarkable feature in Mr. Wesley's character, was his pliability. Having an active penetrating mind, his temper was naturally quick, and even tending to sharpness. The influence of religion, and the constant habit of close thinking, had, in a great measure, corrected this disposition. In general he preserved an air of sedateness and tranquillity, which formed a striking contrast to the liveliness conspicuous in all his actions. Persecution, abuse, or injury, he bore from strangers, not only without anger, but without any apparent emotion; and what he said of himself was strictly true: that he had a great facility in forgiving injuries. Submission on the part of the offender, presently disarmed his resentment, and he would treat him with great kindness and cordiality. No man was ever more free from jealousy or suspicion than Mr. Wesley, or laid himself more open to the impositions of others. Though his confidence was often abused, and circumstances sometimes took place, which would have made almost any other man suspect every body about him, yet he suspected no one; nor was it easy

to convince him, that any one had intentionally deceived him. And when facts had demonstrated that this was actually the case, he would allow no more, than that it was so in that single instance. And if the person acknowledged his fault, he believed him sincere, and would trust him again. If we view this temper of his mind in connexion with a circumstance before mentioned, that his most private concerns lay open to the inspection of those constantly about him, it will afford as strong a proof as can well be given, of the integrity of his own mind; and that he was at the furthest distance from any intention to deceive, or impose upon others.

“ ‘The temperance of Mr. Wesley was extraordinary.’ When at college he carried it so far, that his friends thought him blamable. But he never imposed upon others, the same degree of rigour he exercised upon himself. He only said, I must be the best judge of what is hurtful, or beneficial to me. Among other things, he was remarkable in the article of sleep; and his notion of it cannot be better explained, than in his own words. ‘Healthy men, says he, ‘require above six hours sleep; healthy women, a little above seven, in four and twenty. If any one desires to know exactly what quantity of sleep his own constitution requires, he may very easily make the experiment, which I made about sixty years ago. I then waked every night about twelve or one, and lay awake for some time. I readily concluded, that this arose from my being in bed longer than nature required. To be satisfied, I procured an alarum, which waked me the next morning at seven, (nearly an hour earlier than I rose the day before) yet I lay awake again at night. The second morning I rose at six; but notwithstanding this, I lay awake the second night. The third morning I rose at five; but, nevertheless, I lay awake the third night. The fourth morning I rose at four,* as, by the grace of God, I have done

* Mr. Wesley may be said to have lived in the course of sixty years, five years more than those who spend eight hours out of twenty-four in sleep, and seven years and a half more than those who sleep nine hours in the twenty-four.

ever since: and I lay awake no more. And I do not now lie awake, taking the year round, a quarter of an hour together in a month. By the same experiment, rising earlier and earlier every morning, may any one find how much sleep he wants.'

"It must, however, be observed, that for many years before his death, Mr. Wesley slept more or less every day. And his great readiness to fall asleep at any time when fatigued, was a considerable means of keeping up his strength, and enabling him to go through so much labour. He never could endure to sleep on a soft bed. Frequently at night, when he thought the bed too soft to sleep upon, he was wont to lay himself across it, and roll two or three times backward and forward, till it was sufficiently flattened, and then he would get into it. Even in the latter part of life, when the infirmities of age pressed upon him, his whole conduct was at the greatest distance from softness or effeminacy.

"A writer of Mr. Wesley's Life, from whom some observations, respecting his general character, have already been taken, has further observed, 'Perhaps the most charitable man in England, was Mr. Wesley.' His liberality to the poor, knew no bounds but an empty pocket. He gave away, not merely a certain part of his income, but all that he had: his own wants provided for, he devoted all the rest to the necessities of others. He entered upon this good work at a very early period. We are told, that, 'When he had thirty pounds a year, he lived on twenty-eight, and gave away forty shillings. The next year, receiving sixty pounds, he still lived on twenty-eight, and gave away two and thirty. The third year he received ninety pounds, and gave away sixty-two. The fourth year he received one hundred and twenty pounds. Still he lived on twenty-eight, and gave to the poor ninety-two.' In this ratio he proceeded during the rest of his life: and, in the course of fifty years, it has been supposed, he gave away between twenty and thirty thousand pounds; a great part of which, most other men would have put out at interest, upon good security.

“ In the distribution of his money, Mr. Wesley was as disinterested as he was charitable. He had no regard to family connexions, nor even to the wants of the preachers who laboured with him, in preference to strangers. He knew that these had some friends; and he thought that the poor destitute stranger might have none, and therefore had the first claim on his liberality. When a trifling legacy has been paid him, he has been known to dispose of it in some charitable way before he slept, that it might not remain his own property for one night. ‘ Every one knows the apostrophes in which he addressed the public, more than once, on this subject, declaring, that his own hands should be his executors.’ And though he gained all he could by his publications, and saved all he could, not wasting so much as a sheet of paper; yet, by giving all he could, he was preserved from *laying up treasures upon earth*. He had declared in print, that, if he died worth more than ten pounds, independent of his books, and the arrears of his fellowship, which he then held, he would give the world leave to call him, ‘ a thief and a robber.’ This declaration, made in the integrity of his heart, and height of his zeal, laid him under some inconveniences afterwards, from circumstances which he could not at that time foresee. Yet in this, as all his friends expected, he literally kept his word, as far as human foresight could reach. His chaise and horses, his clothes, and a few trifles of that kind, were all, his books excepted, that he left at his death. Whatever might be the value of his books, is of no consequence, as they were placed in the hands of trustees, and the profits arising from the sale of them were to be applied to the use and benefit of the Conference; reserving only a few legacies which Mr. Wesley left, and a rent-charge of eighty-five pounds a year to be paid to his brother’s widow; which was not a legacy but a debt, as a consideration for the copy-right of his brother’s hymns.

“ Among the other excellencies of Mr. Wesley, his moderation in controversy deserves to be noticed. Writers of controversy too often forget, that their own character is in-

timately connected with the manner in which they treat others: and if they have no regard for their opponents, they should have some for themselves. When a writer becomes personal and abusive, it affords a fair presumption against his arguments, and ought to put us on our guard against deception. Most of Mr. Wesley's opponents were of this description; their *railing* was much more violent, than their *reasons* were cogent. Mr. Wesley kept his temper, and wrote like a Christian, a gentleman, and a scholar. He might have taken the words of the excellent Hooker, as a motto to his polemical tracts, 'To your *railing* I say *nothing*, to your *reasons* I say what follows.' He admired the temper in which Mr. Law wrote controversy: only in some instances Mr. Law shews a contempt for his opponent, which Mr. Wesley thought was highly improper."

We shall finish this review of Mr. Wesley's character, with two or three sketches of it drawn up by different persons, and printed soon after his death; being persuaded they will be highly acceptable to the candid reader.

"Now that Mr. John Wesley has finished his course upon earth, I may be allowed to estimate his character, and the loss the world has sustained by his death. Upon a fair account, it appears to be such, as not only annihilates all the reproaches that have been cast upon him; but such as does honour to mankind, at the same time that it reproaches them. His natural and acquired abilities, were both of the highest rank. His apprehension was lively and distinct; his learning extensive. His judgment, though not infallible, was, in most cases, excellent. His mind was steadfast and resolved. His elocution was ready and clear, graceful and easy, accurate and unaffected. As a writer, his style, though unstudied, and flowing with natural ease, yet for accuracy and perspicuity, was such as may vie with the best writers in the English language. Though his temper was naturally warm, his manners were gentle, simple, and uniform. Never were such happy talents better seconded by an unrelenting perseverance in those courses, which his singular endowments, and his zealous love to the interests of

mankind, marked out for him. His constitution was excellent: and never was a constitution less abused, less spared, or more excellently applied, in an exact subservience to the faculties of his mind. His labours and studies were wonderful. The latter were not confined to Theology only, but extended to every subject that tended, either to the improvement, or the rational entertainment of the mind. If we consider the reading he discovers by itself, his writings and his other labours by themselves, any one of them will appear sufficient to have kept a person of ordinary application, busy during his whole life. In short, the transactions of his life could never have been performed, without the utmost exertion of two qualities, which depended, not upon his capacity, but on the uniform steadfastness of his resolution. These were inflexible temperance, and unexampled economy of time. In these he was a pattern to the age he lived in; and an example, to what a surprising extent a man may render himself useful in his generation, by temperance and punctuality. His friends and followers have no reason to be ashamed of the name of Methodist, he has entailed upon them: as, for an uninterrupted course of years, he has given the world an instance of the possibility of living without wasting a single hour; and of the advantage of a regular distribution of time, in discharging the important duties and purposes of life. Few ages have more needed such a public testimony to the value of time; and perhaps none have had a more conspicuous example of the perfection, to which the improvement of it may be carried.

“ As a minister, his labours were unparalleled, and such as nothing could have supported him under, but the warmest zeal for the doctrine he taught, and for the eternal interests of mankind. He studied to be gentle, yet vigilant and faithful towards all. He possessed himself in patience, and preserved himself unprovoked, nay, even unruffled, in the midst of persecution, reproach, and all manner of abuse, both of his person and name. . . But let his own works praise him. He now enjoys the fruits of his la-

hours, and that praise which he sought, not of men, but of God.

“ To finish the portrait. Examine the general tenor of his life, and it will be found self-evidently inconsistent with his being a slave to any one passion or pursuit, that can fix a blemish on his character. Of what use were the accumulation of wealth to him, who, through his whole course, never allowed himself to taste the repose of indolence, or even of the common indulgence in the use of the necessaries of life. Free from the partiality of any party, the sketcher of this excellent character, with a friendly tear, pays it as a just tribute to the memory of so great and good a man, who, when alive was his friend.”

The following, so far as it goes, is an accurate and beautiful picture of this extraordinary man, drawn by Alexander Knox, Esq.

“ Very lately, I had an opportunity, for some days together, of observing Mr. Wesley with attention. I endeavoured to consider him, not so much with the eye of a friend, as with the impartiality of a philosopher: and I must declare, every hour I spent in his company, afforded me fresh reasons for esteem and veneration. So fine an old man I never saw. The happiness of his mind, beamed forth in his countenance. Every look shewed how fully he enjoyed ‘ The gay remembrance of a life well spent :’ and wherever he went, he diffused a portion of his own felicity. Easy and affable in his demeanour, he accommodated himself to every sort of company, and shewed how happily the most finished courtesy may be blended with the most perfect piety. In his conversation, we might be at a loss whether to admire most, his fine classical taste, his extensive knowledge of men and things, or his overflowing goodness of heart. While the grave and serious were charmed with his wisdom, his sportive sallies of innocent mirth delighted even the young and thoughtless; and both saw in his uninterupted cheerfulness, the excellency of true religion. No cynical remarks on the levity of youth, imbittered his discourse: no applausive retrospect to past times, marked his

present discontent. In him, even old age appeared delightful, like an evening without a cloud; and it was impossible to observe him without wishing fervently, 'May my latter end be like his!'

"But I find myself unequal to the task of delineating such a character. What I have said, may to some appear as panegyric; but there are numbers, and those of taste and discernment too, who can bear witness to the truth, though by no means to the perfectness of the sketch I have attempted. With such I have been frequently in his company; and every one of them, I am persuaded, would subscribe to all I have said. For my own part, I never was so happy as while with him, and scarcely ever felt more poignant regret than at parting from him; for, well I knew, 'I ne'er should look upon his like again.'"

The following beautiful portrait of Mr. Wesley was drawn by a masterly hand. It appeared soon after his death in a very respectable publication; and was afterwards inserted in Woodfall's Diary, London, June 17, 1791.

"His indefatigable zeal in the discharge of his duty has been long witnessed by the world; but, as mankind are not always inclined to put a generous construction on the exertions of singular talents, his motives were imputed to the love of popularity, ambition, and lucre. It now appears that he was actuated by a disinterested regard to the immortal interest of mankind. He laboured, and studied, and preached, and wrote, to propagate, what he believed to be the Gospel of Christ. The intervals of these engagements were employed in governing and regulating the concerns of his numerous societies; assisting the necessities, solving the difficulties, and soothing the afflictions of his hearers. He observed so rigid a temperance, and allowed himself so little repose, that he seemed to be above the infirmities of nature, and to act independent of the earthly tenement he occupied. The recital of the occurrences of every day of his life would be the greatest encomium.

"Had he loved wealth, he might have accumulated it without bounds. Had he been fond of power, his influence

would have been worth courting by any party. I do not say he was without ambition; he had *that* which *Christianity* need not blush at, and which virtue is proud to confess. I do not mean, that which is gratified by splendour and large possessions; but that which commands the hearts and affections, the homage and gratitude, of thousands. For him they felt sentiments of veneration, only inferior to those which they paid to heaven: to him they looked as their father, their benefactor, their guide to glory and immortality: for him they fell prostrate before God, with prayers and tears, to spare his doom, and prolong his stay. Such a recompence as this, is sufficient to repay the toils of the longest life. Short of this, greatness is contemptible impotence. Before this, lofty prelates bow, and princes hide their diminished heads.

“ His zeal was not a transient blaze, but a steady and constant flame. The ardour of his spirit was neither damped by difficulty, nor subdued by age. This was ascribed by himself, to the power of divine grace; by the world, to *enthusiasm*. Be it what it will, it is what Philosophers must envy, and Infidels respect; it is that which gives energy to the soul, and without which there can be no greatness or heroism.

“ Why should we condemn that in religion, which we applaud in every other profession and pursuit? He had a vigour and elevation of mind, which nothing but the belief of the Divine favour and presence could inspire. This threw a lustre round his infirmities, changed his bed of sickness into a triumphal car, and made his *exit* resemble an *apotheosis* rather than a dissolution.

“ He was qualified to excel in every branch of literature: he was well versed in the learned tongues, in Metaphysics, in Oratory, in Logic, in Criticism, and every requisite of a Christian minister. His style was nervous, clear, and manly; his preaching was pathetic and persuasive; his Journals are artless and interesting; and his compositions and compilations to promote knowledge and piety, were almost innumerable.

“ I do not say he was without faults, or above mistakes;

but they were lost in the multitude of his excellencies and virtues.

“ To gain the admiration of an ignorant and superstitious age, requires only a little artifice and address ; to stand the test of these times, when all pretensions to sanctify are stigmatized as hypocrisy, is a proof of genuine piety, and real usefulness. His great object was, to revive the obsolete doctrines, and extinguished spirit of the Church of England ; and they, who are its friends, cannot be his enemies. Yet for this he was treated as a fanatic and impostor, and exposed to every species of slander and persecution. Even Bishops and Dignitaries entered the lists against him ; but he never declined the combat, and generally proved victorious. He appealed to the Homilies, the Articles, and the Scriptures, as vouchers for his doctrine ; and they who could not decide upon the merits of the controversy, were witnesses of the effects of his labours ; and they judged of the tree by its fruit. It is true, he did not succeed much in the higher walks of life ; but that impeached his cause no more, than it did that of the first planters of the gospel. However, if he had been capable of assuming vanity on that score, he might have ranked among his friends some persons of the first distinction, who would have done honour to any party. After surviving almost all his adversaries, and acquiring respect among those who were the most distant from his principles, he lived to see the plant he had reared, spreading its branches far and wide, and inviting not only these kingdoms, but the Western world, to repose under its shade. No sect, since the first ages of Christianity, could boast a founder of such extensive talents and endowments. If he had been a candidate for literary fame, he might have succeeded to his utmost wishes ; but he sought not the praise of man ; he regarded learning only as the instrument of usefulness. The great purpose of his life was doing good. For this he relinquished all honour and preferment ; to this he dedicated all his powers of body and mind ; at all times and in all places, in season and out of season, by gentleness, by terror, by argument, by persuasion, by reason, by interest, by every

motive and every inducement, he strove with unwearied assiduity, to turn men from the error of their ways, and awaken them to virtue and religion. To the bed of sickness, or the couch of prosperity; to the prison, the hospital, the house of mourning, or the house of feasting, wherever there was a friend to serve, or a soul to save, he readily repaired; to administer assistance or advice, reproof or consolation. He thought no office too humiliating, no condescension too low, no undertaking too arduous, to reclaim the meanest of God's offspring. The souls of all men were equally precious in his sight, and the value of an immortal creature beyond all estimation. He penetrated the abodes of wretchedness and ignorance, to rescue the profligate from perdition; and he communicated the light of life to those who sat in darkness and the shadow of death. He changed the outcasts of society into useful members; civilized even savages, and filled those lips with prayer and praise, that had been accustomed only to oaths and imprecations. But as the strongest religious impressions are apt to become languid, without discipline and practice, he divided his people into classes and bands, according to their attainments. He appointed frequent meetings for prayer and conversation, where they gave an account of their experience, their hopes and fears, their joys and troubles; by which means they were united to each other, and to their common profession. They became centinels upon each other's conduct, and securities for each other's character. Thus the seeds he sowed sprang up and flourished, bearing the rich fruits of every grace and virtue. Thus he governed and preserved his numerous societies, watching their improvement with a paternal care, and encouraging them to be faithful to the end.

“ But I will not attempt to draw his full character, nor to estimate the extent of his labours and services. They will be best known when he shall deliver up his commission into the hands of his great Master.”

The following description of Mr. Wesley's person, will be agreeable to most readers *now*: and certainly will be more

so, when those who personally knew him are removed to their eternal habitations.

“ The figure of Mr. Wesley was remarkable. His stature was low : his habit of body in every period of life, the reverse of corpulent, and expressive of strict temperance, and continual exercise ; and, notwithstanding his small size, his step was firm, and his appearance, till within a few years of his death, vigorous and muscular. His face, for an old man, was one of the finest we have seen. A clear, smooth forehead ; an aquiline nose ; an eye, the brightest and most piercing that can be conceived ; and a freshness of complexion, scarcely ever to be found at his years ; and, impressive of the most perfect health, conspired to render him a venerable and interesting figure. Few have seen him without being struck with his appearance : and many, who had been greatly prejudiced against him, have been known to change their opinion the moment they were introduced into his presence. In his countenance and demeanour, there was a cheerfulness mingled with gravity ; a sprightliness, which was the natural result of an unusual flow of spirits, and yet was accompanied with every mark of the most serene tranquillity. His aspect, particularly in profile, had a strong character of acuteness and penetration.

“ In dress, he was a pattern of neatness and simplicity. A narrow plaited stock ; a coat, with a small upright collar ; no buckles at his knees : no silk or velvet in any part of his apparel ; and a head as white as snow gave an idea of something primitive and apostolic ; while an air of neatness and cleanliness was diffused over his whole person.”

A

PLAIN ACCOUNT
OF THE
PEOPLE CALLED METHODISTS,

IN A LETTER TO

THE REV. MR. PERRONET,

Vicar of Shoreham, Kent.

Rev. and Dear Sir,

1. SOME time since you desired an account of the whole economy of the people commonly called Methodists. And you received a true, (as far as it went) but not a full account. To supply what I think was wanting in that, I send you this account; that you may know not only their practice, on every head, but likewise the reasons whereon it is grounded; the occasion of every step they have taken, and the advantages reaped thereby.

2. But I must premise; that, as they had not the least expectation at first, of any thing like what has since followed, so they had no previous design or plan at all, but every thing arose just as the occasion offered. They saw or felt some impending or pressing evil, or some good end necessary to be pursued. And many times they fell, unawares, on the very thing, which secured the good or removed the evil. At other times, they consulted on the most probable means, following only common sense and Scripture: though they generally found, in looking back, something in Christian antiquity likewise, very nearly parallel thereto.

I. 1. About ten years ago, (this was written in the year 1748), my brother and I were desired to preach in many parts of London. We had no view therein, but so far as we were able, (and we knew God could work by whomsoever it pleased him) to convince those who would hear what true Christianity was, and to persuade them to embrace it.

2. The points we chiefly insisted upon were four: first, that orthodoxy or right opinions is, at best, but a very slender part of religion, if it can be allowed to be any part of it at all: that, neither does religion consist in negatives, in bare harmlessness of any kind; nor merely in externals, or doing good, or using the means of grace, in works of piety, so called, or of charity: that it is nothing short of, or different from, the mind that was in Christ, the image of God stamped upon the heart, inward righteousness, attended with the peace of God, and joy in the Holy Ghost. Secondly, that the only way, under heaven, to this religion, is, to repent and believe the gospel, or, as the Apostle words it, "repentance towards God, and faith in our Lord Jesus Christ." Thirdly, that by this faith, "He that worketh not, but believeth on him that justified the ungodly, is justified freely by his grace, through the redemption which is in Jesus Christ." And lastly, "that being justified by faith", we taste of the heaven to which we are going: we are holy and happy: we tread down sin and fear, and "sit in heavenly places with Christ Jesus."

3. Many of those who heard this, began to cry out, that we brought strange things to their ears: that this was doctrine which they never heard before, or, at least, never regarded. They searched the Scriptures, whether these things were so, and acknowledged the truth as it is in Jesus. Their hearts also were influenced as well as their understandings, and they determined to follow Jesus Christ, and him crucified.

4. Immediately they were surrounded with difficulties: all the world rose up against them: neighbours, strangers, acquaintance, relations, friends, began to cry out amain;

“ Be not righteous overmuch : why shouldest thou destroy thyself? Let not much religion make thee mad.”

5. One and another and another came to us, asking, what they should do? Being distressed on every side, as every one strove to weaken, and none to strengthen their hands in God; we advised them, “ Strengthen you one another. Talk together as often as you can. And pray earnestly, with and for one another, that you may endure to the end, and be saved.” Against this advice we presumed there could be no objection; as being grounded on the plainest reason, and on so many scriptures, both of the Old Testament and the New, that it would be tedious to recite them.

6. They said, “ But we want you likewise to talk with us often, to direct and quicken us in our way, to give us the advices which you well know we need, and to pray with us as well as for us.” I asked, which of you desire this? Let me know your names and places of abode. They did so. But I soon found they were too many for me to talk with severally so often as they wanted it: so I told them, “ If you will all of you come together, every Thursday, in the evening, I will gladly spend some time with you in prayer, and give you the best advice I can.”

7. Thus arose, without any previous design on either side, what was afterwards called, “ A Society :” a very innocent name, and very common in London, for any number of people associating themselves together. The thing proposed in their associating themselves together was obvious to every one. They wanted to flee from the wrath to come, and to assist each other in so doing. They therefore united themselves, “ in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they might help each other to work out their salvation.”

8. “ There is one only condition previously required, in those who desire admission into this society, ‘ A desire to flee from the wrath to come, to be saved from their sins.’ ”

They now likewise agreed, that as many of them as had an opportunity, would meet together every Friday, and spend the dinner hour in crying to God, both for each other, and for all mankind.

9. It quickly appeared, that their thus uniting together, answered the end proposed therein. In a few months the far greater part of those who had begun to fear God, and work righteousness, but were not united together, grew faint in their minds, and fell back into what they were before. Mean while the far greater part of those, who were thus united together, continued "striving to enter in at the strait gate, and to lay hold on eternal life."

10. Upon reflection, I could not but observe, this is the very thing which was from the beginning of Christianity. In the earliest times, those whom God had sent forth, preached the gospel to every creature. And the *ο-ακροαται*, the body of hearers, were mostly either Jews or Heathens. But as soon as any of these were so convinced of the truth, as to forsake sin and seek the gospel salvation, they immediately joined them together; took an account of their names, advised them to watch over each other, and not these *κατηχηματα* (Catechumens, as they were then called) apart from the great congregation, that they might instruct, rebuke, exhort, and pray with them, and for them, according to their several necessities.

11. But it was not long before an objection was made to this, which had not once entered into my thoughts. Is not this making a schism? Is not the joining these people together, gathering churches out of churches?

It was easily answered; if you mean only gathering people out of buildings called churches, it is. But if you mean, dividing Christians from Christians, and so destroying Christian fellowship, it is not. For, 1, These were not Christians before they were thus joined. Most of them were barefaced Heathens. 2, Neither are they Christians from whom you suppose them to be divided. You will not look me in the face and say they are. What? Drunken Christians? Cursing and swearing Christians? Lying Christians? Cheating

Christians? If these are Christians at all, they are *devil* Christians, as the poor Malabarians term them. 3, Neither are they divided any more than they were before, even from these wretched devil Christians: they are as ready as ever to assist them, and to perform every office of real kindness toward them. 4, If it be said, "But there are some true Christians in the parish, and you destroy the Christian fellowship between these and them." I answer, that which never existed cannot be destroyed: but the fellowship you speak of never existed, therefore it cannot be destroyed. Which of those true Christians had any such fellowship with these? Who watched over them in love? Who marked their growth in grace? Who advised and exhorted them from time to time? Who prayed with them and for them as they had need? This, and this alone, is Christian fellowship: but, alas! Where is it to be found? Look east or west, north or south: name what parish you please. Is this Christian fellowship there? Rather, are not the bulk of the parishioners a mere rope of sand? What Christian connexion is there between them? What intercourse in spiritual things? What watching over each other's souls? What bearing of one another's burdens? What a mere jest is it then to talk so gravely of destroying what never was! The real truth is just the reverse of this: we *introduced* Christian fellowship where it was *utterly destroyed*. And the fruits of it have been peace, joy, love, and zeal for every good word and work.

II. 1. But as much as we endeavoured to watch over each other, we soon found some who did not live the gospel. I do not know that any hypocrites were crept in; for, indeed, there was no temptation: but several grew cold, and gave way to the sins which had long easily beset them: we quickly perceived, there were many ill consequences of suffering these to remain among us; it was dangerous to others, inasmuch as all sin is of an infectious nature; it brought such a scandal on their brethren, as exposed them to what was not properly the reproach of Christ; it laid a stumb-

ling-block in the way of others, and caused the truth to be evil spoken of.

2. We groaned under those inconveniences long before a remedy could be found. The people were scattered so wide, in all parts of the town, from Wapping to Westminster, that I could not easily see what the behaviour of each person in his own neighbourhood was; so that several disorderly walkers did much hurt before I was apprized of it.

3. At length, while we were thinking of quite another thing, we struck upon a method for which we have had cause to bless God ever since. I was talking with several of the society in Bristol concerning the means of paying the debts there, when one stood up and said, "Let every member of the society give a penny a week till all are paid." Another answered, "But many of them are poor, and cannot afford to do it." "Then," said he, "Put eleven of the poorest with me, and if they can give any thing, well: I will call on them weekly; and, if they can give nothing, I will give for them as well as for myself: and each of you call on eleven of your neighbours weekly; receive what they give, and make up what is wanting." It was done. In awhile some of these informed me, "they found such and such a one did not live as he ought." It struck me immediately, "This is the thing, the very thing we have wanted so long." I called together all the leaders of the classes, (so we used to term them and their companies), and desired, that each would make a particular enquiry into the behaviour of those whom he saw weekly; they did so: many disorderly walkers were detected; some turned from the evil of their ways: some were put away from us: many saw it with fear, and rejoiced unto God with reverence.

4. As soon as possible the same method was used in London and all other places. Evil men were detected, and reformed: they were borne with for a season: if they forsook their sins we received them gladly: if they obstinately persisted therein, it was openly declared, that they were not of us. The rest mourned and prayed for them, and yet re-

joiced, that as far as in us lay, the scandal was rolled away from the society.

5. It is the business of a leader,

I. To see each person in his class, once a week at the least; in order,

To enquire how their souls prosper;

To advise, reprove, comfort, or exhort, as occasion may require;

To receive what they are willing to give towards the relief of the poor.

II. To meet the minister and the stewards of the society, in order,

To inform the minister of any that are sick, or of any that are disorderly, and will not be reprov'd.

To pay to the stewards what they have received of their several classes in the week preceding.

6. At first they visited each person at his own house; but this was soon found not so expedient; and that on many accounts: 1, It took up more time than most of the leaders had to spare. 2, Many persons lived with masters, mistresses, or relations, who would not suffer them to be thus visited. 3, At the houses of those who were not so averse they often had no opportunity of speaking to them but in company: and this did not at all answer the end proposed, of exhorting, comforting, or reprov'g. 4, It frequently happened, that one affirmed what another denied; and this could not be cleared without seeing them together. 5, Little misunderstandings and quarrels, of various kinds, frequently arose among relations or neighbours; effectually to remove which it was needful to see them all face to face. Upon all these considerations it was agreed, that those of each class should meet all together: and, by this mean, a more full inquiry was made into the behaviour of every person. Those who could not be visited at home, or no otherwise than in company, had the same advantage with others. Advice or reproof was given as need required; quarrels made up, misunderstandings removed: and, after an hour

or two spent in this labour of love, they concluded with prayer and thanksgiving.

7. It can scarcely be conceived what advantages have been reaped from this little prudential regulation. Many now happily experienced that Christian fellowship, of which they had not so much as an idea before. They began to bear one another's burdens, and naturally to care for each other. As they had daily a more intimate acquaintance with, so they had a more endeared affection for each other. And "speaking the truth in love, they grew up into him in all things, who is the Head, even Christ: from whom the whole body, fitly joined together, and compacted by that which every joint supplied, according to the effectual working in the measure of every part, increased unto the edifying of itself into love."

8. But notwithstanding all these advantages, many were, at first, extremely averse to meeting thus. Some, viewing it in a wrong point of light, not as a *privilege*, (indeed an invaluable one) but rather a *restraint*, disliked it on that account, because they did not love to be restrained in any thing. Some were *ashamed* to speak before company; others honestly said, "I do not know why, but I do not like it."

9. Some objected, "There were no such meetings when I came into the society first: and why should there now? I do not understand these things, and this changing one thing after another continually." It was easily answered. It is a pity but they had been at first: but we knew not then either the need or the benefit of them. Why we use them you will readily understand if you read over the Rules of the Society. That with regard to these little prudential helps we are continually changing one thing after another, is not a weakness or fault, (as you imagine) but a peculiar advantage which we enjoy. By this means we declare them all to be merely prudential; not essential, not of divine institution. We prevent so far as in us lies, our growing formal or dead. We are always open to instruc-

tion : willing to be wiser every day than we were before, and to change whatever we can change for the better.

10. Another objection was, "There is no Scripture for this, for classes, and I know not what." I answer, 1, There is no Scripture against it : you cannot shew one text that forbids them. 2, There is much Scripture for it, even all those texts which enjoin the substance of those various duties, whereof this is only an indifferent circumstance, to be determined by reason and experience. 3, You seem not to have observed, that the Scripture, in most points, gives only general rules, and leaves the particular circumstances to be adjusted, by the common sense of mankind. The Scripture (for instance) gives that general rule, "Let all things be done decently and in order." But common sense is to determine, on particular occasions, what order and decency require. So, in another instance, the Scripture lays it down, as a general, standing direction, "Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God." But it is common prudence which is to make the application of this, in a thousand particular cases.

11. "But these," said another, "are all man's inventions." This is but the same objection in another form : and the same answer will suffice for any reasonable person. These are men's inventions : and what then ? That is, they are methods, which men have found ; by reason and common sense, for the more effectually applying several Scripture rules, couched in general terms, to particular occasions.

12. They spoke far more plausibly than these, who said, "The thing is well enough in itself : but the leaders are insufficient for the work : they have neither gifts nor grace for such an employment." I answer, 1, Yet such leaders as they are, it is plain God has blessed their labour. 2, If any of these be remarkably wanting in gifts or grace, he is soon taken notice of and removed. 3, If you know any such, tell it to me, not to others, and I will endeavour to exchange him for a better. 4, It may be hoped, they will all be better than they are, both by experience and observation,

and by the advices given them by the minister every Tuesday night, and the prayers (then in particular) offered up for them.

III. 1, About this time I was informed that several persons in Kingswood, frequently met together at the school, and (when they could spare the time) spent the greater part of the night in prayer, and praise, and thanksgiving. Some advised me to put an end to this: but, upon weighing the thing thoroughly, and comparing it with the practice of the ancient Christians, I could see no cause to forbid it: rather I believed it might be made of more general use. So I sent them word, I designed to watch with them, on the Friday nearest the full moon, that we might have light thither and back again. I gave public notice of this the Sunday before, and withal, that I intended to preach; desiring they, and they only, would meet me there, who could do it without prejudice to their business or families. On Friday, abundance of people came. I began preaching between eight and nine, and we continued till a little beyond the noon of night, singing, praying, and praising God.

2, This we have continued to do once a month * ever since, in Bristol, London, and Newcastle, as well as Kingswood: and exceedingly great are the blessings we have found therein: it has generally been an extremely solemn season; when the word of God sunk deep into the hearts, even of those who till then knew him not. If it be said, "This was only owing to the novelty of the thing (the circumstance which still draws such multitudes together at those seasons) or perhaps to the awful silence of the night." I am not careful to answer in this matter. Be it so: however, the impression then made on many souls has never since been effaced. Now, allowing that God did make use either of the novelty, or any other indifferent circumstance, in order to bring sinners to repentance, yet they are brought: and herein let us rejoice together.

3, Now, may I not put the case farther yet? If I can

* The watch-nights were then kept monthly.

probably conjecture, that either by the novelty of this ancient custom, or by any other indifferent circumstance, it is in my power to "save a soul from death, and hide a multitude of sins:" Am I clear before God if I do not? If I do not snatch that brand out of the burning?

IV. 1, As the society increased, I found it required still greater care to separate the precious from the vile. In order to this I determined, at least once in three months, to talk with every member myself, and to enquire, at their own mouths, as well as of their leaders and neighbours, whether they grew in grace and in the knowledge of our Lord Jesus Christ? At these seasons I likewise particularly enquire, whether there be any misunderstanding or differences among them, that every hindrance of peace and brotherly love may be taken out of the way.

2, To each of those, of whose seriousness and good conversation I found no reason to doubt, I gave a testimony under my own hand, by writing the name of each on a ticket prepared for that purpose: every ticket implying as strong a recommendation of the person to whom it is given, as if I wrote at length, "I believe the bearer hereof to be one that fears God and works righteousness."

3, Those who bore these tickets (these *Συμβολα*, or *Tesseræ*, as the ancients termed them: being of just the same force with the *επιστολαι συστατικαι*, *Commendatory Letters* mentioned by the Apostle) wherever they came, were acknowledged by their brethren, and received with all cheerfulness. These were likewise of use in other respects. By these it was easily distinguished when the society were to meet a-part, who were members of it and who not. These also supplied us with a quiet and inoffensive method of removing any disorderly member. He has no new ticket at the quarterly visitation; (for so often the tickets are changed) and hereby it is immediately known that he is no longer of the community.

V. The thing which I was greatly afraid of all this time, and which I resolved to use every possible method of preventing, was, a narrowness of spirit, a party-zeal, a being

straitened in our own bowels: that miserable bigotry, which makes many so unready to believe that there is any work of God but among themselves. I thought it might be a help against this, frequently to read the accounts I received from time to time of the work which God is carrying on in the earth, both in our own and other countries, not among us alone, but among those of various opinions and denominations. For this I allotted one evening in every month. And I find no cause to repent of my labour. It is generally a time of strong consolation to those who love God, and all mankind for his sake: as well as of breaking down the partition walls, which either the craft of the devil, or the folly of man has built up; and of encouraging every child of God to say, (O when shall it once be?) "Whosoever doth the will of my Father which is in heaven, the same is my brother, and sister, and mother."

VI. 1. By the blessing of God upon their endeavours to help one another, many found the pearl of great price. Being justified by faith, they had peace with God through our Lord Jesus Christ. These felt a more tender affection than before for those who were partakers of like precious faith: and hence arose such a confidence in each other, that they poured out their souls into each other's bosom. Indeed they had great need so to do; for the war was not over, as they had supposed: but they had still to wrestle both with flesh and blood, and with principalities and powers: so that temptations were on every side: and often temptations of such a kind as they knew not how to speak of in a class; in which persons of every sort, young and old, men and women, met together.

2. These, therefore, wanted some means of closer union: they wanted to pour out their hearts without reserve, particularly with regard to the sin which did still easily beset them, and the temptations which were most apt to prevail over them: and they were more desirous of this when they observed it was the express advice of an inspired writer, "Confess your faults one to another, and pray one for another, that ye may be healed."

3. In compliance with their desire, I divided them into

smaller companies; putting married or single men, and married and single women together. The chief rules of these Bands, (i. e. little companies; so the old English word signifies) run thus:

In order to confess our faults one to another, and pray one for another, that we may be healed, we intend,

1. To meet once a week, at the least;
2. To come punctually at the hour appointed;
3. To begin with singing or prayer;
4. To speak each of us in order, freely and plainly, the true state of our souls, with the faults we have committed in thought, word, or deed, and the temptations we have felt since our last meeting;
5. To desire some person among us (thence called a leader) to speak his own state first, and then to ask the rest in order, as many and as searching questions as may be, concerning their state, sins, and temptations.

4. That their design in meeting might be the more effectually answered, I desired all the men-bands to meet together every Wednesday evening, and the women on Sunday; that they might receive such particular instructions and exhortations, as from time to time might appear to be most needful for them: that such prayers might be offered up to God as their necessities should require: and praise returned to the Giver of every good gift, for whatever mercies they had received.

5. In order to increase in them a grateful sense of all his mercies, I desired that one evening in a quarter, all the men in band; on a second, all the women would meet; and on a third, both men and women together; that we might together eat bread (as the ancient Christians did) with gladness and singleness of heart. At these love-feasts (so we termed them, retaining the name, as well as the thing, which was in use from the beginning) our food is only a little plain cake and water: but we seldom return from them without being fed not only with the meat which perisheth, but with that which endureth to everlasting life.

6. Great and many are the advantages which have ever

since flowed from this closer union of the believers with each other. They prayed for one another, that they might be healed of the faults they had confessed : and it was so. The chains were broken, the bands were burst asunder, and sin had no more dominion over them. Many were delivered from the temptations, out of which till then they found no way to escape. They were built up in their most holy faith. They rejoiced in the Lord more abundantly. They were strengthened in love, and more effectually provoked to abound in every good work.

7. But it was soon objected to the bands (as to the classes before) " These were not at first : there is no scripture for them : these are man's works, man's building, man's invention." I replied as before, these are also prudential helps, grounded on reason and experience, in order to apply the general rules given in Scripture, according to particular circumstances.

8. An objection more boldly and frequently urged is, that " all these bands are mere Popery." I hope I need not pass a harder censure on those (most of them at least) who affirm this, than that they talk of they know not what, that they betray in themselves the most gross and shameful ignorance. Do not they yet know, that the only Popish confession is, the confession made by a single person to a priest ? (And this itself is in no wise condemned by our Church ; nay, she recommends it in some cases) whereas, that which we practice is the confession of several persons conjointly, not to a priest, but to each other : consequently it has no analogy at all to Popish confession. But the truth is, this is a stale objection, which many people make against any thing they do not like. It is all Popery out of hand.

VII. 1. And yet while most of these who were thus intimately joined together, went on daily from faith to faith ; some fell from the faith, either all at once, by falling into known, wilful sin : or gradually, and almost insensibly, by giving way, in what they called little things, by sins of omission, by yielding to heart sins, or by not watching unto prayer. The exhortations and prayers used among the

believers, did no longer profit these. They wanted advice and instruction suited to their case: which as soon as I observed, I separated them from the rest, and desired them to meet me a-part on Saturday evenings.

2. At this hour, all the hymns, exhortations, and prayers, are adapted to their circumstances: being wholly suited to those who did see God, but have now lost the light of his countenance, and who mourn after him, and refuse to be comforted till they know he has healed all their backslidings.

3. By applying both the threats and promises of God to these real (not nominal) penitents, and by crying to God in their behalf, we endeavoured to bring them back to the great Shepherd and Bishop of their souls: not by any of the fopperies of the Roman Church, although, in some measure, countenanced by antiquity. In prescribing hair-shirts and bodily austerities, we durst not follow even the ancient Church: although we had unawares, both in dividing α π1504 the believers from the rest of the society, and in separating the penitents from them, and appointing a peculiar service for them.

VIII. 1. Many of these soon recovered the ground they had lost: yea, they rose the higher for their fall, being more watchful than ever, and more meek and lowly, as well as stronger in the faith that worketh by love. They now out-ran the greater part of their brethren, continually walking in the light of God, and having fellowship with the Father, and with his Son, Jesus Christ.

2. I saw it might be useful to give some advices to all those who thus continued in the light of God's countenance, which the rest of their brethren did not want, and probably could not receive. So I desired a small number of such as appeared to be in this state, to spend an hour with me every Monday morning. My design was, not only to direct them how to press after perfection, to exercise their every grace, and improve every talent they had received, and to incite them to love one another more, and to watch more carefully over each other; but also to have a select company, to whom I might unbosom myself on all occasions, without re-

serve; and whom I could propose to all their brethren as patterns of love, of holiness, and of all good works.

3. They had no need of being incumbered with many rules, having the best rule of all in their hearts. No peculiar directions were therefore given to them, excepting only these three :

First, Let nothing spoken in this society be spoken again.

(Hereby we had the more full confidence in each other.)

Secondly, Every member agrees to submit to his minister in all indifferent things.

Thirdly, Every member will bring, once a week, all he can spare toward a common stock.

4. Every one here has an equal liberty of speaking, there being none greater or less than another. I could say freely to these, when they were met together, "Ye may all prophesy one by one, (taking that word in its lower sense,) that all may learn, and all may be comforted." And I often found the advantage of such a free conversation, and that "in the multitude of counsellors there is safety." And who is inclined so to do, is likewise encouraged to pour out his soul to God. And here especially we have found, that the effectual fervent prayer of a righteous man availeth much.

IX. 1. This is the plainest and clearest account I can give of the people commonly called Methodists. It remains only to give you a short account of those who serve their brethren in love. There are leaders of classes and bands, (spoken of before), assistants, stewards, visitors of the sick, and school-masters.

2. In the third part of the Appeal I have mentioned how we were led to accept of lay-assistants: their office is, in the absence of the minister,

1. To expound every morning and evening.

2. To meet the united society, the bands, the select society, and the penitents, once a week.

3. To visit the classes once a quarter.

4. To hear and decide all differences.

5. To put the disorderly back on trial, and to receive on trial for the bands or society.

6. To see that the stewards, the leaders, and the school-masters faithfully discharge their several offices.

7. To meet the leaders of the bands and classes weekly, and the stewards, and to overlook their accounts.

X. 1. But, long before this, I felt the weight of "far different care, namely, care of temporal things." The quarterly subscriptions amounted, at a mean computation, to above three hundred pounds a year. This was to be laid out, partly in repairs, partly in other necessary expences, and partly in paying debts. The weekly contributions fell little short of eight pounds a week, which was to be distributed as every one had need: and I was expected to take thought for all these things, but it was a burden I was not able to bear; so I chose out first one, then four, and after a time, seven as prudent men as I knew, and desired them to take the charge of these things upon themselves, that I might have no incumbrance of this kind.

2. The business of these stewards is,

To manage the temporal things of the society;

To receive the subscriptions and contributions;

To expend what is needful from time to time;

To send relief to the poor;

To keep an exact account of all receipts and expences;

To inform the minister if any of the rules of the society are not punctually observed;

To tell the preachers, in love, if they think any thing amiss, either in their doctrine or life.

3. The rules of the stewards are,

1. Be frugal. Save every thing that can be saved honestly.

2. Spend no more than you receive. Contract no debts.

3. Have no long accounts. Pay every thing within the week.

4. Give none that asks relief, either an ill word or an ill look. Do not hurt, if you cannot help them.

5. Expect no thanks from man.

4. They met together at six every Thursday morning : consulted on the business which came before them : sent relief to the sick, as every one had need, and gave the remainder of what had been contributed each week, to those who appeared to be in the most pressing want ; so that all was concluded within the week ; what was brought on Tuesday being constantly expended on Thursday. I soon had the pleasure to find, that all these temporal things were done with the utmost faithfulness and exactness : so that my cares of this kind were at an end. I had only to revise the accounts, to tell them, if I thought any thing might be amended, and to consult how deficiencies might be supplied from time to time ; for these were frequent and large, (so far were we from abundance) the income by no means answering the expences : but, that we might not faint, sometimes we had unforeseen helps, in times of the greatest perplexity : at other times, we borrowed larger or smaller sums, of which the greatest part has since been repaid ; but I owe some hundreds of pounds to this day. So much have I gained by preaching the gospel !

XI. 1. But it was not long before the stewards found a great difficulty, with regard to the sick : some were ready to perish before they knew of their illness : and when they did know, it was not in their power, (being persons generally employed in trade) to visit them so often as they desired.

2. When I was apprized of this, I laid the case at large before the whole society ; shewed, how impossible it was, for the stewards to attend all that were sick in all parts of the town ; desired the leaders of classes would more carefully enquire, and more constantly inform them, who were sick ; and asked, “ Who among you is willing, as well as able, to supply this lack of service ? ”

3. The next morning, many willingly offered themselves. I chose six and forty of them, whom I judged to be of the most tender, loving spirit : divided the town into twenty-three parts, and desired two of them to visit the sick in each division.

4. It is the business of a visiter of the sick,

1. To see every sick person within his district thrice a week ;

2. To enquire into the state of their souls, and advise them, as occasion may require ;

3. To enquire into their disorders, and procure advice for them ;

4. To relieve them, if they are in want ;

5. To do any thing for them, which he (or she) can do ;

6. To bring in his account weekly to the stewards. *

Upon reflection, I saw, how exactly in this also we had copied after the primitive church. What were the ancient deacons? What was Phebe the deaconness, but such a visiter of the sick ?

5. I did not think it needful to give them any particular rules besides those that follow :

1. Be plain and open in dealing with souls ;

2. Be mild, tender, patient ;

3. Be cleanly in all you do for the sick ;

4. Be not nice.

6. We have ever since had great reason to praise God for his continued blessing on this undertaking. Many lives have been saved ; many sicknesses healed ; much pain and want prevented or removed ; many heavy hearts have been made glad ; many mourners comforted : and the visitors have found from him, whom they serve, a present reward for all their labour.

XII. 1. But I was still in pain for many of the poor that were sick ; there was so great expense, and so little profit : and first, I resolved to try, whether they might not receive more benefit in the hospitals : upon the trial, we found there was indeed less expense, but no more good done than before. I then asked the advice of several physicians for them, but still it profited not. I saw the poor people pining away, and several families ruined, and that without remedy.

2. At length I thought of a kind of desperate expedient. " I will prepare, and give them physic myself." For six

or seven and twenty years I had made Anatomy and Physic the diversion of my leisure hours ; though I never properly studied them, unless for a few months, when I was going into America, where I imagined I might be of some service to those who had no regular physician among them. I applied to it again. I took into my assistance an apothecary, and an experienced surgeon : resolving, at the same time, not to go out of my depth ; but to leave all difficult and complicated cases, to such physicians as the patients should choose.

3. I gave notice of this to the society ; telling them, that all who were ill of chronical distempers (for I did not care to venture upon acute) might, if they pleased, come to me at such a time ; and I would give them the best advice I could, and the best medicines I had.

4. Many came ; (and so every Friday since) ; among the rest was one William Kirkman, a weaver, near Old Nicholstreet : I asked him, “ What complaint have you ? ” “ O Sir,” said he, “ a cough, a very sore cough. I can get no rest day nor night.” I asked, “ How long have you had it ? ” He replied, “ About three-score years : it began when I was eleven years old.” I was nothing glad, that this man should come first, fearing our not curing him might discourage others : however, I looked up to God, and said, “ Take this, three or four times a day. If it does you no good, it will do you no harm.” He took it two or three days. His cough was cured ; and has not returned to this day.

5. Now let candid men judge, does humility require me to deny a notorious fact ? If not, which is vanity ? To say, I, by my own skill, restored this man to health ; or, to say, God did it by his own Almighty power ? By what figure of speech this is called boasting, I know not : but I will put no name to such a fact as this : I leave that to the Rev. Dr. Middleton.

6. In five months, medicines were occasionally given, to above five hundred persons, several of these I never saw before, for I did not regard whether they were of the society

or not. In that time seventy-one of these, regularly taking their medicines, and following the regimen prescribed, which three in four would not do, were entirely cured, of distempers long thought to be incurable. The whole expense of medicines, during this time, was nearly forty pounds. We continued this ever since,* and, by the blessing of God, with more and more success.

XIII. 1. But I had for some years observed many, who, although not sick, were not able to provide for themselves, and had none who took care to provide for them: these were chiefly feeble, aged widows. I consulted with the stewards, how they might be relieved? They all agreed, if we could keep them in one house, it would not only be far less expensive to us, but also far more comfortable for them. Indeed, we had no money to begin: but we believed He would provide, "who defendeth the cause of the widow." So we took a lease of two little houses near: we fitted them up, so as to be warm and clean. We took in as many widows as we had room for, and provided them with things needful for the body; toward the expense of which I set aside, first, the weekly contributions of the bands, and then all that was collected at the Lord's-Supper. It is true, this does not suffice; so that we are still considerably in debt, on this account also. But, we are persuaded, it will not always be so; seeing "the earth is the Lord's and the fulness thereof."

2. In this (commonly called the poor-house), we have now nine widows, one blind woman, two poor children, two upper servants, a maid, and a man: I might add, four or five preachers: for I myself, as well as the other preachers, who are in town, diet with the poor, on the same food, and at the same table. And we rejoice herein as a comfortable earnest of our eating bread together in our Father's kingdom.

3. I have blessed God for this house ever since it began; but lately much more than ever. I honour these widows, for they are widows indeed. So that it is not in vain, that

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\* This was written in 1748.

without any design of so doing we have copied after another of the institutions of the apostolic age. I can now say to all the world, "Come, and see, how these Christians love one another!"\*

XIV. 1. Another thing which had given me frequent concern, was the case of abundance of children : some their parents could not afford to put to school, so they remained like a wild ass's colt. Others were sent to school, and learned, at least, to read and write ; but they learned all kind of vice at the same time ; so that it had been better for them to have been without their knowledge, than to have bought it at so dear a price.

2. At length I determined to have them taught in my own house, that they might have an opportunity of learning to read, write, and cast accounts, (if no more) without being under almost a necessity of learning heathenism, at the same time. And after several unsuccessful trials, I found two such school-masters as I wanted ; men of honesty, and of sufficient knowledge, who had talents for, and their hearts in the work.

3. They have now, under their care, nearly sixty children : the parents of some pay for their schooling, but the greater part, being very poor, do not ; so that the expense is chiefly defrayed by voluntary contributions. We have of late clothed them too, as many as wanted. The Rules of the School are these that follow :

1. No child is admitted under six years of age :

2. All the children are to be present at the morning sermon :

3. They are at school from six to twelve, and from one to five : †

4. They have no play-days :

5. No child is to speak in school, but to the masters :

6. The child who misses two days in one week, without leave, is excluded the school.

\* This has been since dropped for want of support.

† Afterwards they began later.

4. We appoint two stewards for the school also. The business of these is,

To receive the school-subscriptions, and expend what is needful ;

To talk with each of the masters weekly ;

To pray with, and exhort the children twice a week ;

To enquire diligently, whether they grow in grace and in learning, and whether the rules are punctually observed ;

Every Tuesday morning, in conjunction with the masters, to exclude those children that do not observe the said rules ;

Every Wednesday morning, to meet with, and exhort, their parents, to train them up at home in the ways of God.

5. A happy change was soon observed in the children, both with regard to their tempers and behaviour. They learned reading, writing, and arithmetic swiftly ; and at the same time they were diligently instructed in the sound principles of religion, and earnestly exhorted to fear God, and work out their own salvation.

XV. 1. A year or two ago, I observed, among many, a distress of another kind. They frequently wanted, perhaps, in order to carry on their business, a present supply of money. They scrupled to make use of a pawn-broker ; but, where to borrow it, they knew not. I resolved to try if we could not find a remedy for this also. I went, in a few days, from one end of the town to the other ; and exhorted those who had this world's goods, to assist their needy brethren. Fifty pounds were contributed. This was immediately lodged in the hands of two stewards ; who attended every Tuesday morning, in order to lend, to those who wanted, any small sum, not exceeding twenty shillings, to be repaid within three months.

2. It is almost incredible, but it manifestly appears, from their accounts, that, with this inconsiderable sum, two hundred and fifty have been assisted within the space of one year. Will not God put it into the heart of some lover of mankind to increase this little stock ? If this is not lending unto the Lord, what is ? O confer not with flesh and blood,

but immediately, "Join hands with God, to make a poor man live."

3. I think, Sir, now you know all that I know of this people. You see the nature, occasion, and design of whatever is practised among them. And I trust, you may be pretty well able to answer any questions which may be asked concerning them; particularly by those who enquire concerning my *revenue*, and what I do with it all?

4. Some have supposed, this was no greater than that of the Bishop of London: but others computed, that I receive eight hundred a year from Yorkshire only: now, if so, it cannot be so little as ten thousand pounds a year, which I receive out of all England!

5. Accordingly, a gentleman in Cornwall, (the Rector of R—), extends the calculation pretty considerably. "Let me see," said he: "two millions of Methodists; and each of these paying two-pence a week." If so, I must have eight hundred and sixty thousand pounds, with some odd shillings and pence, a year!

6. A tolerable competency! But, be it more or less, it is nothing at all to *me*. All that is contributed or collected in every place, is both received and expended by others; nor have I so much as the "beholding thereof with my eyes." And so it will be, till I turn Turk or Pagan. For I look upon all this revenue, be it what it may, as sacred to God and the poor: out of which, if I want any thing, I am relieved, even as another poor man: so were originally all ecclesiastical revenues, as every man of learning knows: and the bishops and priests used them only as such. If any use them otherwise now, God help them!

7. I doubt not, but if I err in this, or any other point, you will pray God to shew me his truth. To "have a conscience void of offence toward God and toward man," is the desire of,

Rev. and dear Sir,

Your affectionate brother and servant,

JOHN WESLEY.

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THE  
NATURE, DESIGN,  
AND  
GENERAL RULES  
OF THE  
UNITED SOCIETIES,

IN  
*London, Bristol, Kingswood, and Newcastle-upon-Tyne,*  
*&c. &c.*

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1. IN the latter end of the year 1739, eight or ten persons came to me in London, who appeared to be deeply convinced of sin, and earnestly groaning for redemption. They desired, as did two or three more the next day, that I would spend some time with them in prayer, and advise them how to flee from the wrath to come, which they saw continually hanging over their heads. That we might have more time for this great work, I appointed a day when they might all come together; which, from thenceforward, they did every week; viz. on Thursday in the evening. To these, and as many more as desired to join with them, (for their number increased daily,) I gave those advices, from time to time, which I judged most needful for them; and we always concluded our meetings with prayer suitable to their several necessities.

2. This was the rise of the United Society, first in London and then in other places. Such a society is no other than, "A company of men, having the form, and seeking the power of godliness: united, in order to pray together,

to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation."

3. That it may the more easily be discerned, whether they are indeed working out their own salvation, each society is divided into smaller companies, called classes, according to their respective places of abode. There are about twelve persons in every class, one of whom is stiled the leader : it is his business,

First, To see each person in his class, once a week at least, in order,

To enquire how their souls prosper ;

To advise, reprove, comfort, or exhort, as occasion may require ;

To receive what they are willing to give, towards the support of the gospel.

Secondly, To meet the minister and the stewards of the society once a week, in order,

To inform the minister of any that are sick, or of any that walk disorderly, and will not be reprov'd ;

To pay to the stewards what they have received of their several classes in the week preceding ; and,

To shew their account of what each person has contributed.

4. There is one only condition previously required of those who desire admission into these societies, viz. " a desire to flee from the wrath to come, and be saved from their sins : " but wherever this is really fixed in the soul, it will be shewn by its fruits. It is therefore expected of all who continue therein, that they should continue to evidence their desire of salvation ;

First, By doing no harm, by avoiding evil in every kind ; especially that which is most generally practised. Such as,

The taking the name of God in vain :

The profaning the day of the Lord, either by doing ordinary work thereon, or by buying or selling.

Drunkenness ; *buying or selling spirituous liquors ; or drinking them,* unless in cases of extreme necessity :



*Fighting, quarrelling, brawling; brother going to law with brother; returning evil for evil, or railing for railing; the using many words in buying or selling:*

*The buying or selling uncustomed goods:*

*The giving or taking things on usury, i. e. unlawful interest:*

*Uncharitable or unprofitable conversation; particularly speaking evil of magistrates or of ministers.*

*Doing to others as we would not they should do unto us:*

*Doing what we know is not for the glory of God; as,*

*The putting on of gold or costly apparel:*

*The taking such diversions as cannot be used in the name of the Lord Jesus:*

*The singing those songs, or reading those books, that do not tend to the knowledge or love of God:*

*Softness, and needless self-indulgence:*

*Laying up treasure on earth:*

*Borrowing without a probability of paying; or, taking up goods without a probability of paying for them.*

5. It is expected of all, who continue in these societies, that they should continue to evidence their desire of salvation,

Secondly, By doing good, by being in every kind merciful after their power, as they have opportunity: doing good of every possible sort, and as far as possible to all men;

To their bodies, of the ability that God giveth, by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick or in prison:

To their souls, by instructing, reproving, or exhorting all we have any intercourse with: trampling under foot that enthusiastic doctrine of devils, that, "We are not to do good unless our hearts be free to it:"

By doing good, especially to them that are of the household of faith, or groaning so to be: employing them preferably to others; buying one of another; helping each other in business: and so much the more, because the world will love its own, and them *only*:

By all possible *diligence* and *frugality*, that the gospel be not blamed :

By running with patience the race that is set before them, *denying themselves, and taking up their cross daily*; submitting to bear the reproach of Christ; to be as the filth and off-scouring of the world; and looking that men should *say all manner of evil of them falsely for the Lord's sake*.

6. It is expected of all who desire to continue in these societies, that they should continue to evidence their desire of salvation :

Thirdly, By attending on all the ordinances of God: such are,

The public worship of God :

The ministry of the word, either read or expounded :

The Supper of the Lord :

Family and private prayer :

Searching the Scriptures: and,

Fasting or abstinence.

7. These are the general rules of our societies; all which we are taught of God to observe, even in his written word, the only rule, and the sufficient rule both of our faith and practice. And all these we know his Spirit writes on every truly awakened heart. If there be any among us who observe them not, who habitually break any of them, let it be made known unto them, who watch over that soul, as they must give an account. We will admonish him of the error of his ways: we will bear with him for a season. But then, if he repent not, he hath no more place among us. We have delivered our own souls.

May 1, 1743.

J. and C. WESLEY.

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**MINUTES**  
**OF SOME**  
**LATE CONVERSATIONS**  
**BETWEEN THE**  
**REV. MESSRS. WESLEYS, AND OTHERS.**

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**CONVERSATION THE FIRST.**

*Monday, June 25, 1744.*

THE following persons being met at the Foundery, John Wesley; Charles Wesley; John Hodges, rector of Wewo; Henry Piers, vicar of Bexley; Samuel Taylor, vicar of Quinton; and John Meriton; after some time spent in prayer, the design of our meeting was proposed, namely, to consider,

1. What to teach;
2. How to teach; and,
3. What to do? i. e. How to regulate our doctrine, discipline, and practice.

We began with considering the doctrine of justification: the questions relating to which, with the substance of the answers given thereto, were as follows:

Q. 1. What is it to be justified?

A. To be pardoned, and received into God's favour, into such a state, that if we continue therein, we shall be finally saved.

Q. 2. Is faith the condition of justification?

A. Yes; for every one who believeth not, is condemned; and every one who believes, is justified.

**Q. 3.** But must not repentance and works meet for repentance go before this faith ?

**A.** Without doubt: If by repentance you mean conviction of sin ; and by works meet for repentance, obeying God as far as we can, forgiving our brother, leaving off evil, doing good, and using God's ordinances according to the power we have received.

**Q. 4.** What is faith ?

**A.** Faith in general is, a divine, supernatural elenchos of things not seen, i. e. of past, future, or spiritual things : it is a spiritual sight of God and the things of God.

First, a sinner is convinced by the Holy Ghost, " Christ loved me, and gave himself for me." This is that faith by which he is justified or pardoned, the moment he receives it. Immediately the same Spirit bears witness, " Thou art pardoned : thou hast redemption in his blood." And this is saving faith, whereby the love of God is shed abroad in his heart.

**Q. 5.** Have all Christians this faith ? May not a man be justified and not know it ?

**A.** That all true Christians have such a faith as implies an assurance of God's love, appears from Rom. viii. 15 ; Eph. iv. 32 ; 2 Cor. xiii. 5 ; Heb. viii. 10 ; 1 John iv. 10, v. 19. And that no man can be justified and not know it appears farther from the nature of the thing : for faith after repentance is ease after pain, rest after toil, light after darkness. It appears also from the immediate, as well as distant fruits thereof.

**Q. 6.** But may not a man go to heaven without it ?

**A.** It does not appear from Holy Writ that a man, who hears the gospel, can, Mark xvi. 16, whatever a heathen may do, Rom. ii. 14.

**Q. 7.** What are the immediate fruits of justifying faith ?

**A.** Peace, joy, love, power over all outward sin, and power to keep down inward sin.

**Q. 8.** Does any one believe, who has not the witness in himself, or any longer than he sees, loves, obeys God ?

**A.** We apprehend not ; seeing God being the very es-

sence of faith ; love and obedience the inseparable properties of it.

**Q. 9.** What sins are consistent with justifying faith ?

**A.** No wilful sin. If a believer wilfully sins, he casts away his faith. Neither is it possible he should have justifying faith again, without previously repenting.

**Q. 10.** Must every believer, come into a state of doubt or fear, or darkness? Will he do so, unless by ignorance or unfaithfulness? Does God otherwise withdraw himself ?

**A.** It is certain, a believer need never again come into condemnation : it seems, he need not come into a state of doubt or fear, or darkness ; and that, ordinarily at least, he will not, unless by ignorance or unfaithfulness : yet it is true, that the first joy does seldom last long ; that it is commonly followed by doubts and fears ; and that God frequently permits great heaviness before any large manifestation of himself.

**Q. 11.** Are works necessary to the continuance of faith ?

**A.** Without doubt ; for a man may forfeit the free gift of God, either by sins of omission or commission.

**Q. 12.** Can faith be lost but for want of works ?

**A.** It cannot but through disobedience.

**Q. 13.** How is faith made perfect by works ?

**A.** The more we exert our faith the more it is increased. To him that hath shall be given.

**Q. 14.** St. Paul says, Abraham was not justified by works. St. James, he was justified by works. Do they not contradict each other ?

**A.** No : 1. Because they do not speak of the same justification. St. Paul speaks of that justification which was when Abraham was seventy-five years old, above twenty years before Isaac was born. St. James of that justification which was when he offered up Isaac on the altar.

Secondly. Because they do not speak of the same works. St. Paul speaking of works that precede faith : St. James of works that spring from it.

**Q. 15.** In what sense is Adam's sin imputed to all mankind ?

A. In Adam all die, i. e. 1, Our bodies then became mortal. 2, Our souls died, i. e. were disunited from God. And hence, 3, We are all born with a sinful, devilish nature: by reason whereof, 4, We are children of wrath, liable to death eternal, Rom. v. 18; Eph. ii. 3.

Q. 16. In what sense is the righteousness of Christ imputed to all mankind, or to believers?

A. We do not find it expressly affirmed in Scripture, that God imputes the righteousness of Christ to any: although we do find, that faith is imputed to us for righteousness.

That text, "As by one man's disobedience many," that is, all men, "were made sinners; so, by the obedience of one, many shall be made righteous," we conceive means, by the merits of Christ, all men are cleared from the guilt of Adam's actual sin.

We conceive, farther, that through the obedience and death of Christ, 1, The bodies of all men become immortal after the resurrection: 2, Their souls receive a capacity of spiritual life: and, 3, An actual spark or seed thereof: 4, All believers become children of grace, reconciled to God: and 5, Made partakers of the divine nature.

Q. 17. Have we not then, unawares, leaned too much towards Calvinism?

A. We are afraid we have.

Q. 18. Have we not also leaned towards Antinomianism?

A. We are afraid we have.

Q. 19. What is Antinomianism?

A. The doctrine that makes void the law through faith.

Q. 20. What are the main pillars hereof?

A. 1. That Christ abolished the moral law.

2. That therefore Christians are not obliged to observe it.

3. That one branch of Christian liberty, is liberty from obeying the commandments of God.

4. That it is bondage to do a thing, because it is commanded, or forbear it because it is forbidden.

5. That a believer is not obliged to use the ordinances of God, or to do good works.

6. That a preacher ought not to exhort to good works:

not unbelievers, because it is hurtful ; not believers, because it is needless.

Q. 21. What was the occasion of St. Paul's writing his epistle to the Galatians?

A. The coming of certain men amongst the Galatians, who taught, " Except ye be circumcised, and keep the law of Moses, ye cannot be saved."

Q. 22. What is his main design therein?

A. To prove, 1, That no man can be justified, or saved, by the works of the law, either moral or ritual: 2, That every believer is justified, by faith in Christ, without the works of the law.

Q. 23. What does he mean by " the works of the law?" Gal. ii. 16, &c.

A. All works which do not spring from faith in Christ.

Q. 24. What by being under the law? Gal. iii. 23.

A. Under the Mosaic dispensation.

Q. 25. What law has Christ abolished?

A. The ritual law of Moses.

Q. 26. What is meant by liberty? Gal. v. 1.

A. Liberty, 1, From that law: 2, From sin.

*On Tuesday Morning, June 26,*

The doctrine of sanctification was considered ; with regard to which, the questions asked, and the substance of the answers given, were as follows :

Q. 1. What is it to be sanctified?

A. To be renewed in the image of God in righteousness and true holiness.

Q. 2. Is faith the condition, or the instrument of sanctification?

A. It is both the condition and instrument of it. When we begin to believe, then sanctification begins. And, as faith increases, holiness increases, till we are created anew.

Q. 3. What is implied in being a perfect Christian?

A. The loving the Lord our God with all our heart, and with all our mind, and soul and strength, Deut. vi. 5. xxx. 6 ; Ezek. xxxvi. 25—29.

**Q. 4.** Does this imply, that all inward sin is taken away ?

**A.** Without doubt : or how could we be said to be saved from all our uncleannesses ? ver. 29.

**Q. 5.** Can we know one who is thus saved ? What is a reasonable proof of it ?

**A.** We cannot, without the miraculous discernment of spirits, be infallibly certain of those who are thus saved : but we apprehend these would be the best proofs which the nature of the thing admits. 1, If we had sufficient evidence of their unblamable behaviour preceding their sanctification. 2, If they gave a distinct account of the time and manner wherein they were saved from sin, and the circumstances thereof, with such sound speech as could not be reproved. And, 3, If upon a strict enquiry afterwards from time to time, it appeared that all their tempers, and words, and actions were holy and unreprouable.

**Q. 6.** How should we treat those who think they have attained this ?

**A.** Exhort them to forget the things that are behind, and to watch, and pray always that God may search the ground of their hearts.

*Wednesday, June 27.*

We began to consider points of discipline : with regard to which the questions asked, and the substance of the answers given, were as follow.

**Q. 1.** What is the Church of England ?

**A.** According to the 20th article, the visible Church of England is, the congregation of English believers in which the pure word of God is preached, and the sacraments duly administered.

(But the word church is sometimes taken in a looser sense ; for “ a congregation professing to believe.” So it is taken in the 26th article, and in the 1st, 2d, and 3d chapters of the Revelation.)

**Q. 2.** Who is a member of the Church of England ?

**A.** A believer, hearing the pure word of God preached, and partaking of the sacraments duly administered in that church.



**Q.** What is it to be zealous for the Church ?

**A.** To be earnestly desirous of its welfare and increase : of its welfare, by the confirmation of its present members, in faith, hearing, and communicating : and of its increase, by the addition of new members.

**Q. 4.** How are we to defend the doctrine of the Church ?

**A.** Both by our preaching and living.

**Q. 5.** How should we behave at a false or railing sermon ?

**A.** If it only contain personal reflections, we may quietly suffer it : if it blaspheme the work and Spirit of God, it may be better to go out of the church. In either case, if opportunity serve, it would be well to speak or write to the minister.

**Q. 6.** How far is it our duty to obey the bishops ?

**A.** In all things indifferent : and on this ground of obeying them, we should observe the canons, so far as we can with a safe conscience.

**Q. 7.** Do we separate from the Church ?

**A.** We conceive not : we hold communion therewith, for conscience' sake, by constantly attending both the word preached, and the sacraments administered therein.

**Q. 8.** What then do they mean who say, " You separate from the church ? "

**A.** We cannot certainly tell. Perhaps they have no determinate meaning : unless by the church they mean themselves, i. e. that part of the clergy who accuse us of preaching false doctrine : and it is sure we do herein separate from them, by maintaining that which they deny.

**Q. 9.** But do you not weaken the church ?

**A.** Do not they who ask this, by the Church mean themselves ? We do not purposely weaken any man's hands : but accidentally we may, thus far : they who come to know the truth by us, will esteem such as deny it less than they did before.

But the church, in the proper sense, the congregation of English believers, we do not weaken at all.

**Q. 10.** Do you not entail a schism on the Church ? i. e. Is it not probable that your hearers, after your death, will

be scattered into all sects and parties, or that they will form themselves into a distinct sect?

A. 1. We are persuaded the body of our hearers will, even after our death, remain in the church, unless they be thrust out.

2. We believe, notwithstanding, either that they will be thrust out, or that they will leaven the whole Church.

3. We do, and will do, all we can to prevent those consequences which are supposed likely to happen after our death.

4. But we cannot, with a good conscience, neglect the present opportunity of saving souls while we live, for fear of consequences which may possibly or probably happen after we are dead.

#### CONVERSATION THE SECOND.

*Bristol, Thursday, August 1, 1745.*

The following persons being met together at the new room, in Bristol, John Wesley, Charles Wesley, John Hodges, Thomas Richards, Samuel Larwood, Thomas Meyrick, Richard Moss, John Slocombe, Herbert Jenkins, and Marmaduke Gwynne.

It was proposed to review the Minutes of the last Conference with regard to justification: and it was asked,

Q. 1. How comes what is written on this subject to be so intricate and obscure? Is this obscurity from the nature of the thing itself; or, from the fault or weakness of those who have generally treated of it?

A. We apprehend this obscurity does not arise from the nature of the subject: but, perhaps, partly from hence, that the devil peculiarly labours to perplex a subject of the greatest importance: and partly from the extreme warmth of most writers who have treated of it.

Q. 2. We affirm faith in Christ is the sole condition of justification: but does not repentance go before that faith: yea, and (supposing there be opportunity for them) fruits or works meet for repentance?

A. Without doubt they do.

Q. 3. How then can we deny them to be conditions of

justification? Is not this a mere strife of words? But is it worth while to continue a dispute on the term condition?

A. It seems not, although it has been grievously abused: but so the abuse cease, let the use remain.

Q. 4. Shall we read over together Mr. Baxter's Aphorisms concerning Justification?

A. By all means; which were accordingly read: and it was desired that each person present would in the afternoon consult the Scriptures cited therein, and bring what objections might occur the next morning.

*Friday, August 2,*

THE QUESTION WAS PROPOSED,

Q. 1. Is a sense of God's pardoning love absolutely necessary to our being in his favour: or may there possibly be some exempt cases?

A. We dare not positively say, There are not.

2. Q. Is it necessary to inward and outward holiness?

A. We incline to think it is.

Q. 3. Is it indispensably necessary to final salvation? Suppose in a Papist, or a Quaker, or in general among those who never heard it preached?

A. Love hopeth all things. We know not how far any of these may fall under the cass of invincible ignorance.

Q. 4. But what can we say of one of our own society, who dies without it, as J. W. at London?

A. It may be an exempt case, (if the fact was really so) but we determine nothing: we leave his soul in the hands of him that made it.

Q. 5. Does a man believe any longer than he sees a reconciled God?

A. We conceive not: but we allow there may be infinite degrees in seeing God; even as many as there are between him who sees the sun, when it shines on his eye-lids closed, and him who stands with his eyes wide open in the full blaze of his beams.

Q. 6. Does a man believe any longer than he loves God? In no wise: for neither circumcision nor uncircumcision avails without faith working by love.

**Q. 7.** Have we duly considered the case of Cornelius? Was not he in the favour of God when his prayers and alms came up for a memorial before God? i. e. before he believed in Christ?

**A.** It does seem that he was, in some degree. But we speak not of those who have not heard the Gospel.

**Q. 8.** But were those works of his, splendid sins?

**A.** No: nor were they done without the grace of Christ.

**Q. 9.** How then can we maintain, That all works done before we have a sense of the pardoning love of God, are sin; and, as such, an abomination to him?

**A.** The works of him who has heard the Gospel, and does not believe, are not done as God hath "willed and commanded them to be done." And yet we know not how to say, That they are an abomination to the Lord, in him who feareth God, and, from that principle does the best he can.

**Q. 10.** Seeing there is so much difficulty in this subject, can we deal too tenderly with them that oppose us?

**A.** We cannot, unless we were to give up any part of the truth of God.

**Q. 11.** Is a believer *constrained* to obey God?

**A.** At first he often is. The love of Christ constraineth him. After this he *may* obey, or he may not; no constraint being laid upon him.

**Q. 12.** Can faith be lost, but through disobedience?

**A.** It cannot. A believer first inwardly disobeys, inclines to sin with his heart; then his intercourse with God is cut off, i. e. his faith is lost: and after this he may fall into outward sin, being now weak and like another man.

**Q. 13.** How can such an one recover faith?

**A.** By repenting, and doing the first works, Rev. ii. 5.

**Q. 14.** Whence is it that so great a majority of those who believe, fall more or less into doubt or fear?

**A.** Chiefly from their own ignorance or unfaithfulness: often from their not watching unto prayer: perhaps sometimes from some defect or want of the power of God in the preaching they hear.

Q. 15. Is there not a defect in us? Do we preach as we did at first? Have we not changed our doctrines?

A. 1. At first we preached almost wholly to unbelievers. To those, therefore, we spake almost continually of remission of sins through the death of Christ, and the nature of faith in his blood: and so we do still among those who need to be taught the first elements of the gospel of Christ:

2. But those in whom the foundation is already laid, we exhort to go on to perfection; which we did not so clearly see at first, although we occasionally spoke of it from the beginning.

3. Yet we now preach, and that continually, faith in Christ, as the Prophet, Priest, and King, at least, as clearly, as strongly, and as fully, as we did six years ago.

Q. 16. Do not we discourage visions and dreams too much, as if we condemned them *toto genere*?

A. We do not intend to do this. We neither discourage nor encourage them. We learn from Acts ii. 19, &c. to expect something of this kind in the last days. And we cannot deny that saving faith is often given in dreams or visions of the night: which faith we count neither better nor worse than if it came by any other means.

Q. 17. Do not some of our assistants preach too much of the wrath, and too little of the love of God?

A. We fear they have leaned to that extreme, and hence some of their hearers may have lost the joy of faith.

Q. 18. Need we ever preach the terrors of the Lord to those who know they are accepted of him?

A. No; it is folly so to do: for love is to them the strongest of all motives.

Q. 19. Do we ordinarily represent a justified state so great and happy as it is?

A. Perhaps not. A believer, walking in the light, is inexpressibly great and happy.

Q. 20. Should we not have a care of depreciating justification, in order to exalt the state of full sanctification?

A. Undoubtedly we should beware of this: for one may insensibly slide into it.

**Q. 21.** How shall we effectually avoid it?

**A.** When we are going to speak of entire sanctification, let us first describe the blessings of a justified state, as strongly as possible.

**Q. 22.** Does not the truth of the Gospel lie very near both to Calvinism and Antinomianism?

**A.** Indeed it does: as it were within a hair's breadth. So that it is altogether foolish and sinful, because we do not quite agree either with one or the other, to run from them as far as ever we can.

**Q. 23.** Wherein may we come to the very edge of Calvinism?

**A.** In ascribing all good to the free grace of God: 2, In denying all natural free will, and all power antecedent to grace: and, 3, In excluding all merit from man; even for what he has or does by the grace of God.

**Q. 24.** Wherein may we come to the edge of Antinomianism?

**A.** 1. In exalting the merits and love of Christ: 2, In rejoicing evermore.

**Q. 25.** Does faith supersede (set aside the necessity of) holiness or good works?

**A.** In no wise. So far from it that it implies both, as a cause doth its effects.

*About ten, we began to speak of sanctification: with regard to which it was enquired,*

**Q. 1.** When does inward sanctification begin?

**A.** In the moment we are justified. The seed of every virtue is then sown in the soul. From that time the believer gradually dies to sin and grows in grace: yet sin remains in him; yea, the seed of all sin, till he is sanctified throughout, in spirit, soul, and body.

**Q. 2.** What will become of a Heathen, a Papist, a Church of England man, if he die without being thus sanctified?

**A.** He cannot see the Lord. But none who seeks him sincerely shall or can die without it, though he may not attain it till the very article of death.

Q. 3. Is it ordinarily given till a little before death ?

A. It is not, to those that expect it no sooner, nor consequently ask for it, at least, not in faith.

Q. 4. But ought we to expect it sooner ?

A. Why not ? For, although we grant, 1, That the generality of believers, whom we have hitherto known, were not so sanctified till near death : 2, That few of those, to whom St. Paul wrote his epistles, were so at the time he wrote : 3, Nor he himself at the time of writing his former epistles : yet this does not prove that we may not to-day.

Q. 5. But, would not one, who was thus sanctified, be incapable of worldly business ?

A. He would be far more capable of it than ever, as going through all without distraction.

Q. 6. Would he be capable of marriage ?

A. Why should he not ?

Q. 7. Should we not beware of bearing hard on those who think they have attained ?

A. We should. And the rather, because, if they are faithful to the grace they have received, they are in no danger of perishing at last : no, not even if they remain in *luminous faith*, as some term it, for many months or years ; perhaps till within a little time of their spirits returning to God.

Q. 8. In what manner should we preach entire sanctification ?

A. Scarcely at all to those who are not pressing forward. To those who are always by way of promise : always drawing, rather than driving.

Q. 9. How shall we wait for the fulfilling of this promise ?

A. In universal obedience : in keeping all the commandments ; in denying ourselves, and taking up our cross daily. These are the general means which God hath ordained for our receiving his sanctifying grace : the particular are, prayer, searching the Scripture, communicating, and fasting.

## CONVERSATION THE THIRD.

*Tuesday, May 13, 1746.*

The following persons being met at the New Room, in Bristol; John Wesley, Charles Wesley, John Hodges, Jonathan Reeves, Thomas Maxfield, Thomas Westell, and Thomas Willis, it was inquired:

Q. 1. Can an unbeliever, whatever he be in other respects, challenge any thing of God's justice?

A. Absolutely nothing but hell. And this is a point which we cannot too much insist on.

Q. 2. Do we empty men of their own righteousness as we did at first? Do we sufficiently labour, when they begin to be convinced of sin, to take away all they lean upon? Should we not then endeavour, with all our might, to overturn their false foundations?

A. This was at first one of our principal points; and it ought to be so still: for, till all other foundations are overturned, they cannot build upon Christ.

Q. 3. Did we not then purposely throw them into convictions? Into strong sorrow and fear? Nay, did we not strive to make them inconsolable? Refusing to be comforted!

A. We did. And so we should do still: for the stronger the conviction, the speedier is the deliverance. And none so soon receive the peace of God as those who steadily refuse all other comfort.

Q. 4. Let us consider a particular case. Were you, Jonathan Reeves, before you received the peace of God, convinced, that, notwithstanding all you did, or could do, you were in a state of damnation?

J. R. I was convinced of it, as fully as that I am now alive.

Q. 5. Are you sure that conviction was from God?

J. R. I can have no doubt but it was.

Q. 6. What do you mean by a state of damnation?

J. R. A state, wherein if a man die, he perisheth for ever.

Q. 7. How did that conviction end?

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J. R. I had first a strong hope that God would deliver me: and this brought a degree of peace. But I had not that solid peace of God, till Christ was revealed in me.

Q. 8. But is not such a trust in the love of God, though it be as yet without a distinct sight of God, reconciled to me through Christ Jesus, a low degree of justifying faith?

A. It is an earnest of it. But this abides for a short time only: nor is this the proper Christian faith?

Q. 9. By what faith were the apostles clean, before Christ died?

A. By such a faith as this; by a Jewish faith: for "the Holy Ghost was not then given."

Q. 10. Of whom then do you understand those words, Isaiah l. 10, "Who is there among you that feareth the Lord? That obeyeth the voice of his servant; that walketh in darkness, and hath no light?"

A. Of a believer under the Jewish dispensation: one, in whose heart God hath not yet shined, to give him the light of the glorious love of God, in the face of Jesus Christ.

Q. 11. Who is a Jew inwardly?

A. A servant of God: one who sincerely obeys him out of fear: whereas a Christian (inwardly) is a child of God; one who sincerely obeys him out of love. But were not you sincere before Christ was revealed in you?

J. R. It seemed to me that I was, in some measure.

Q. 12. What is sincerity?

A. Willingness to know and do the whole will of God. The lowest species thereof seem to be faithfulness in that which is little.

Q. 13. Has God any regard to man's sincerity?

A. So far, that no man in any state can possibly please God without it: neither indeed in any moment wherein he is not sincere.

Q. 14. But can it be conceived that God has any regard to the sincerity of an unbeliever?

A. Yes, so much, that if he persevere therein, God will infallibly give him faith.

Q. 15. What regard may we conceive him to have, to the sincerity of a believer?

A. So much, that in every sincere believer he fulfils all the great and precious promises.

Q. 16. Whom do you term a sincere believer?

A. One that walks in the light, as God is in the light.

Q. 17. Is sincerity the same with a single eye?

A. Not altogether. The latter refers to our intention, the former to our will or desires.

Q. 18. Is it not all in all?

A. All will follow persevering sincerity. God gives every thing with it; nothing without it.

Q. 19. Are not then sincerity and faith equivalent terms?

A. By no means. It is, at least, as nearly related to works as it is to faith. For example; who is sincere before he believes? He that then does all he can: he that, according to the power he has received, brings forth "fruits meet for repentance." Who is sincere after he believes: he that, from a sense of God's love, is zealous of all good works.

Q. 20. Is not sincerity what St. Paul terms a willing mind? *η προθυμια*? 2 Cor. viii. 12.

A. Yes: if that word be taken in a general sense. For it is a constant disposition to use all the grace given.

Q. 21. But do we not then set sincerity on a level with faith?

A. No: for we allow a man may be sincere, and not be justified; as he may be penitent, and not be justified, (not as yet): but he cannot have faith, and not be justified. The very moment he believes, he is justified.

Q. 22. But do we not give up faith, and put sincerity in its place, as the condition of our acceptance with God?

A. We believe it is one condition of our acceptance, as repentance likewise is. And we believe it is a condition of our continuing in a state of acceptance: yet we do not put it in the place of faith. It is by faith the merits of Christ are applied to my soul: but if I am not sincere, they are not applied.

**Q. 23.** Is not this that "going about to establish your own righteousness," whereof St. Paul speaks, Rom. x. 4?

**A.** St. Paul there manifestly speaks of unbelievers, who sought to be accepted for the sake of their own righteousness. We do not seek to be accepted for the sake of our sincerity, but through the merits of Christ alone. Indeed, so long as any man believes, he cannot go about, in St. Paul's sense, to "establish his own righteousness."

**Q. 24.** But do you consider that we are under the covenant of grace? and that the covenant of works is now abolished?

**A.** All mankind were under the covenant of grace, from the very hour that the original promise was made. If by the covenant of works you mean, that of unsinning obedience made with Adam before the Fall: no man, but Adam, was ever under that covenant; for it was abolished before Cain was born: yet, it is not so abolished, but that it will stand, in a measure, even to the end of the world, i. e. if we do this, we shall live; if not, we shall die eternally: if we do well, we shall live with God in glory: if evil, we shall die the second death; for every man shall be judged in that day, and rewarded "according to his works."

**Q. 25.** What means then, "To him that believeth, his faith is counted for righteousness?"

**A.** That God forgives him that is unrighteous as soon as he believes, accepting his faith instead of perfect righteousness. But then, observe, universal righteousness follows, though it did not precede faith.

**Q. 26.** But is faith thus "counted to us for righteousness," at whatsoever time we believe?

**A.** Yes. In whatever moment we believe, all our past sins vanish away. They are as though they had never been, and we stand clear in the sight of God.

*Tuesday, 10 o'clock.*

Mr. Taylor, of Quinton, and T. Glascot, being added, it was inquired:

**Q. 1.** Are not the assurance of faith, the inspiration of the

Holy Ghost, and the revelation of Christ in us, terms nearly of the same import?

A. He that denies one of them, must deny all: they are so closely connected together.

Q. 2. Are they ordinarily, where the pure gospel is preached, essential to our acceptance?

A. Undoubtedly they are; and as such, to be insisted on, in the strongest terms.

Q. 3. Is not the whole dispute of salvation by faith, or by works, a mere *strife of words*?

A. In asserting salvation by faith, we mean this: 1, That pardon (salvation begun) is received by faith, producing works: 2, That holiness (salvation continued) is faith working by love: 3, That heaven (salvation finished) is the reward of this faith.

If you, who assert salvation by works, or by faith and works, mean the same thing, (understanding by faith, the revelation of Christ in us, by salvation, pardon, holiness, glory), we will not strive with you at all: if you do not, this is not a *strife of words*; but the very vitals, the essence of Christianity is the thing in question.

Q. 4. Wherein does our doctrine now differ from that we preached when at Oxford?

A. Chiefly in these two points: 1, We then knew nothing of that righteousness of faith, in justification: nor, 2, Of the nature of faith itself, as implying consciousness of pardon.

Q. 5. May not some degree of the love of God, go before a distinct sense of justification?

A. We believe it may.

Q. 6. Can any degree of sanctification or holiness?

A. Many degrees of outward holiness may; yea, and some degree of meekness, and several other tempers which would be branches of Christian holiness, but that they do not spring from Christian principles: for the abiding love of God cannot spring, but from faith in a pardoning God: and no true Christian holiness can exist, without that love of God for its foundation.

**Q. 7.** Is every man, as soon as he believes, a new creature, sanctified, pure in heart? Has he then a new heart? Does Christ dwell therein? And is he a temple of the Holy Ghost?

**A.** All these things may be affirmed of every believer, in a true sense. Let us not therefore contradict those who maintain it. Why should we contend about words?

#### CONVERSATION THE FOURTH.

*Tuesday, June 16, 1747.*

The following persons being met at the Foundery: John Wesley; Charles Wesley; and Charles Manning, vicar of Hayes; Richard Thomas Bateman, rector of St. Bartholomew's the Great; Henry Piers; Howell Harris; and Tho. Hardwick; it was inquired,

**Q. 1.** Is justifying faith, a divine assurance, that Christ loved me, and gave himself for me?

**A.** We believe it is.

**Q. 2.** What is the judgment of most of the serious Dis-senters concerning this?

**A.** They generally allow, that many believers have such an assurance: and,

That it is to be desired and prayed for by all:

But then they affirm,

That this is the highest species, or degree of faith:

That it is not the common privilege of believers; consequently, they deny that this is justifying faith, or necessarily implied therein.

**Q. 3.** And are there not strong reasons for their opinions? For instance: if the true believers of old had not this assurance, then it is not necessarily implied in justifying faith:

But the true believers of old had not this assurance.

**A.** David, and many more of the believers of old, undeniably had this assurance: but even if the Jews had it not, it would not follow, that this is not implied in Christian faith.

**Q. 4.** But do you not know, that the apostles themselves had it not till after the day of Pentecost?

**A.** The apostles themselves had not the proper Christian faith till after the day of Pentecost.

**Q. 5.** But were not those Christian believers, in the proper sense, to whom St. John wrote his first epistle? Yet to these he says, "These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God," v. 13.

**A.** This does not prove, that they did not know they had eternal life, any more than that they did not believe. His plain meaning is, "I have written unto you, that you may be the more established in the faith." Therefore it does not follow from hence, that they had not this assurance, but only that there are degrees therein.

**Q. 6.** But were not the Thessalonians true believers? Yet they had not this assurance; they had only a *good hope*, 2 Thess. ii. 16.

**A.** The text you refer to, runs thus: "Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and given us everlasting consolation and good hope, through grace; comfort your hearts, and establish you in every good word and work." This good hope does not exclude, but necessarily implies a strong assurance of the love of God.

**Q. 7.** But does not St. Paul say, even of himself, "I know nothing by myself, yet am I not hereby justified," 1 Cor. iv. 4.

**A.** He does not say of himself here, that he was not justified; or, that he did not know it; but only, that though he had a conscience void of offence, yet this did not justify him before God. And must not every believer say the same? This therefore is wide of the point.

**Q. 8.** But does he not disclaim any such assurance in those words, "I was with you in weakness and in fear, and in much trembling," 1 Cor. ii. 3.

**A.** By no means. For these words do not imply any

fear, either of death or hell: they express only a deep sense of his utter insufficiency for the great work wherein he was engaged.

Q. 9. However, does he not exclude Christians in general from such an assurance, when he bids them: "work out their salvation with fear and trembling," Phil. ii. 12.

A. No more than from love; which is always joined with filial fear and reverential trembling.

And the same answer is applicable to all those texts which exhort a believer to fear.

Q. 10. But does not matter of fact prove, that justifying faith does not necessarily imply assurance? For can you believe that such persons as J. A., and E. V., who have so much integrity, zeal, and fear of God, and walk so unblamably in all things, are void of justifying faith? Can you suppose such as these to be under the wrath, and under the curse of God? Especially, if you add to this, that they are continually longing, striving, praying for the assurance which they have not?

A. This contains the very strength of the cause; and inclines us to think, that some of these may be exempt cases: but however that be, we answer,

1. It is dangerous to ground a general doctrine on a few particular experiments:

2. Men may have many good tempers, and a blameless life, (speaking in a loose sense), by nature and habit, without preventing grace; and yet not have faith and the love of God.

3. It is scarcely possible for us to know all the circumstances relating to such persons, so as to judge certainly concerning them:

4. But this we know, if Christ be not revealed in them, they are not yet Christian believers!

Q. 11. But what will become of them then, suppose they die in this state?

A. That is a supposition not to be made.

They cannot die in this state: they must go backward or forward. If they continue to seek, they will surely find

righteousness, and peace, and joy in the Holy Ghost. We are confirmed in this belief, by the many instances we have seen, of such as these finding peace at the last hour. And it is not impossible, but others may then be made partakers of like precious faith, and yet go hence, without giving any outward proof of the change which God had wrought.

## CONVERSATION THE FIFTH.

*Wednesday 17.*

**Q. 1.** How much is allowed by our brethren who differ from us, with regard to entire sanctification?

**A.** They grant, 1, That every one must be entirely sanctified, in the article of death :

2. That till then, a believer daily grows in grace, comes nearer and nearer to perfection :

3. That we ought to be continually pressing after this, and to exhort all others so to do.

**Q. 2.** What do we allow them?

**A.** We grant, 1, That many of those who have died in the faith, yea, the greater part of those we have known, were not sanctified throughout; not made perfect in love till a little before death :

2. That the term *sanctified*, is continually applied by St. Paul to all that were justified, were true believers :

3. That by this term alone, he rarely, if ever, means, saved from all sin :

4. That consequently, it is not proper to use it in this sense, without adding the words, "wholly, entirely," or the like :

5. That the inspired writers almost continually speak of or to those who were justified; but very rarely, either of or to those who were wholly sanctified :

6. That consequently, it behoves us to speak in public almost continually of the state of justification; but more rarely, in full and explicit terms, concerning entire sanctification.

**Q. 3.** What then is the point wherein we divide?



A. It is this: Whether we should expect to be saved from all sin, before the article of death?

Q. 4. Is there any clear Scripture promise of this, that God will save us from *all* sin?

A. There is. Psalm cxxx. 8, He shall redeem Israel from *all* his sins.

This is more largely expressed in the prophecy of Ezekiel: "Then will I sprinkle clean water upon you, and you shall be clean; from *all* your filthiness and from *all* your idols will I cleanse you. I will also save you from *all* your uncleannesses," xxxvi. 25, 29. No promise can be more clear. And to this the apostle plainly refers in that exhortation, "Having these promises, let us cleanse ourselves, from all filthiness of flesh and spirit, perfecting holiness in the fear of God," 2 Cor. vii. 1. Equally clear and express is that ancient promise, "The Lord thy God will circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thy heart, and with all thy soul," Deut. xxx. 6.

Q. 5. But does any *assertion* answerable to this, occur in the New Testament?

A. There does, and that laid down in the plainest terms. So St. John iii. 8, "For this purpose the Son of God was manifested, that he might destroy the works of the devil." The works of the devil, without any limitation or restriction. But all sin is the work of the devil. Parallel to which is that assertion of St. Paul, Eph. v. 25, 27, "Christ loved the church, and gave himself for it, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish." And to the same effect is his assertion, Romans viii. 3, 4, "God sent his Son" that the "righteousness of the law might be fulfilled in us, walking not after the flesh, but after the spirit."

Q. 6. Does the New Testament afford any further ground for expecting to be saved from *all* sin?

A. Undoubtedly it does, both in those prayers and commands which are equivalent to the strongest assertions.

Q. 7. What prayers do you mean ?

A. Prayers for entire sanctification ; which, were there no such thing, would be mere mockery of God. Such, in particular, are, 1, " Deliver us from evil ;" or rather, *from the evil one*. Now when this is done, when we are delivered from all evil, there can be no sin remaining. 2, " Neither pray I for these alone, but for them also which shall believe on me through their word ; that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us : I in them, and thou in me, that they may be made perfect in one," John xvii. 20, 21, 23. 3, " I bow my knees unto the God and Father of our Lord Jesus Christ, that he would grant you, that ye being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height : And to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God." Eph. iii. 14, 16—19. 4, " The very God of peace sanctify you wholly. And I pray God, your whole spirit, soul, and body, be preserved blameless, unto the coming of our Lord Jesus Christ," 1 Thes. v. 23.

Q. 8. What command is there to the same effect ?

A. 1. " Be ye perfect as your Father which is in heaven is perfect," Matt. vi. ult. 2, " Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," Matt. xxii. 37. But if the love of God fill all the heart, there can be no sin there.

Q. 9. But how does it appear, that this is to be done before the article of death ?

A. First, from the very nature of a command, which is not given to the dead, but to the living. Therefore, " Thou shalt love God with all thy heart," cannot mean, thou shalt do this when thou diest, but while thou livest.

Secondly, from express texts of Scripture: 1, " The grace of God that bringeth salvation hath appeared unto all men ; teaching us, that having renounced (*απομαρτυροῦντες*) ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world : Looking for the

glorious appearing of our Lord Jesus Christ; who gave himself for us, that he might redeem us from *all* iniquity; and purify unto himself a peculiar people, zealous of good works," Titus ii. 11—14. 2, "He hath raised up a horn of salvation for us, to perform the mercy promised to our fathers; the oath which he swore to our father Abraham, that he would grant unto us, that we being delivered out of the hands of our enemies, should serve him without fear, in holiness and righteousness before him, all the days of our life," Luke i. 69, &c.

Q. 10. Is there any example in Scripture of persons who had attained to this?

A. Yes. St. John, and all those of whom he says in his first Epistle, iv. 17, "Herein is our love made perfect, that we may have confidence in the day of judgment, because as he is, so are we in this world."

Q. 11. But why are there not more examples of this kind recorded in the New Testament?

A. It does not become us to be peremptory in this matter. One reason might possibly be, because the apostles wrote to the church while it was in a state of infancy. Therefore they might mention such persons the more sparingly, lest they should give strong meat to babes.

Q. 12. Can you shew one such example now? Where is he that is thus perfect?

A. To some who may make this enquiry, one might answer, If I knew one here, I would not tell *you*. For you do not inquire out of love. You are like Herod. You only seek the young child, to slay it.

But more directly we answer, there are numberless reasons why there should be few, (if any indisputable) examples. What inconveniences would this bring on the person himself, set as a mark for all to shoot at! What a temptation would it be to others, not only to men who knew not God, but to believers themselves! How hardly would they refrain from idolizing such a person! And yet, how unprofitable to gainsayers! For if they hear not Moses and the

prophets, Christ and his apostles, neither would they be persuaded, though one rose from the dead.

Q. 13. Suppose one had attained to this, would you advise him to speak of it ?

A. Not to them who know not God. It would only provoke them to contradict and blaspheme : Nor to any without some particular reason, without some particular good in view. And then they should have especial care, to avoid all appearance of boasting.

Q. 14. Is it a sin, not to believe those who say they have attained ?

A. By no means, even though they said true. We ought not hastily to believe, but suspend our judgment, till we have full and strong proof.

Q. 15. But are we not apt to have a secret distaste to any who say they are saved from all sin ?

A. 'Tis very possible we may : and that on several grounds : partly from a concern for the honour of God, and the good of souls who may be hurt, yea, or turned out of the way, if these are not what they profess : partly from a kind of implicit envy at those who speak of higher attainments than our own : and partly from our slowness and unreadiness of heart, to believe the works of God.

Q. 16. Does not harshly preaching perfection tend to bring believers into a kind of bondage, or slavish fear ?

A. It does. Therefore, we should always place it in the most amiable light, so that it may excite only hope, joy, and desire.

Q. 17. Why may we not continue in the joy of faith, even till we are made perfect ?

A. Why indeed ! since holy grief does not quench this joy : since even while we are under the cross, while we deeply partake of the sufferings of Christ, we may rejoice with joy unspeakable.

Q. 18. Do we not discourage believers from rejoicing evermore ?

A. We ought not so to do. Let them all their life long, rejoice unto God, so it be with reverence. And even if light-

ness or pride should mix with their joy, let us not strike at the joy itself, (this is the gift of God,) but at that lightness or pride, that the evil may cease and the good remain.

Q. 19. Ought we to be anxiously careful about perfection, lest we should die before we have attained ?

A. In no wise. We ought to be thus "careful for nothing," neither spiritual nor temporal.

Q. 20. But ought we not to be troubled on account of the sinful nature which still remains in us ?

A. It is good for us to have a deep sense of this, and to be much ashamed before the Lord. But this should only incite us the more earnestly, to turn unto Christ every moment, and to draw light, and life, and strength from him, that we may go on, conquering unto conquer. And therefore, when the sense of our sins most abounds, the sense of his love should much more abound.

Q. 21. Will our joy or our trouble increase, as we grow in grace ?

A. Perhaps both. But without doubt our joy in the Lord will increase as our love increases.

Q. 22. Is not the teaching believers to be continually poring upon their inbred sin, the ready way to make them forget that they were purged from their former sins ?

A. We find by experience, it is; or to make them undervalue, and account it a little thing: Whereas indeed, (though there are still greater gifts behind) this is inexpressibly great and glorious.

## MINUTES

OF SEVERAL OTHER CONVERSATIONS, BETWEEN THE REV.  
MESS. JOHN AND CHARLES WESLEY, AND OTHERS.

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*June 25, 1744, &c.*

IT is desired, that all things be considered as in the immediate presence of God :

That we may meet with a single eye, and as little children, who have every thing to learn :

That every point which is proposed, may be examined to the foundation :

That every person may speak freely whatever is in his heart :

And that every question which may arise, should be thoroughly debated and settled. Mean time let us all pray for a willingness to receive light, to know of every doctrine, whether it be of God.

Q. 1. How may the time of this Conference be made more eminently a time of watching unto prayer ?

A. 1. While we are conversing, let us have an especial care, to set God always before us.

2. In the intermediate hours, let us visit none but the sick, and spend all the time that remains in retirement :

3. Let us therein give ourselves to prayer for one another, and for a blessing on this our labour.

Q. 2. How far does each of us agree to submit to the judgment of the majority ?

A. In speculative things each can only submit, so far as his judgment shall be convinced :

In every practical point each will submit, so far as he can without wounding his conscience.

Q. 3. Can a Christian submit any farther than this, to any man, or number of men upon earth ?

A. It is plain he cannot, either to bishop, convocation, or general council. And this is that grand principle of pri-

vate judgment, on which all the Reformers proceeded; "Every man must judge for himself; because every man must give an account of himself to God."

Q. 4. What may we reasonably expect to be God's design in raising up the preachers called Methodists?

A. To reform the nation, particularly the church; to spread scriptural holiness over the land.

Q. 5. What was the rise of Methodism, so called?

A. In 1729, two young men reading the Bible, saw they could not be saved without holiness, followed after it, and incited others so to do. In 1737 they saw, holiness comes by faith. They saw likewise that men are justified before they are sanctified: but still holiness was their point.

God then thrust them out, utterly against their will, to raise an holy people. When satan could no otherwise hinder this, he threw Calvinism in the way; and then Antinomianism, which strikes directly at the root of all holiness.

Then many of the Methodists growing rich, became lovers of the present world. Next they married unawakened or half-awakened wives, and conversed with their relations. Hence worldly *prudence, maxims, customs*, crept back upon them, producing more and more *conformity to the world*.

Hence followed gross neglect of *relative duties*, especially *education* of children. And this is not easily cured by the preachers. Either they have not *light*, or not *weight* enough. But the want of both, may in some measure, be supplied by publicly reading *the sermons* every where, particularly the fourth volume.

Q. 6. Is it advisable to preach in as many places as we can, without forming any societies?

A. By no means: we have made the trial in various places; and that for a considerable time. But all the seed has fallen as by the way-side: there is scarcely any fruit of it remaining.

Q. 7. But what particular inconveniencies do you observe, where societies are not formed?

A. These, among others: 1 The preachers cannot give proper instructions and exhortations to those that are con-

vinced of sin : 2. They cannot watch over one another in love : nor, 3. Can the believers bear one another's burdens, and build up each other in faith and holiness.

Q. 8. Where should we endeavour to preach most ?

A. 1. Where we (clergymen) are permitted to preach in a church : 2. Where there is the greatest number of quiet and willing hearers : 3. Where there is most fruit.

Q. 9. Is field-preaching then unlawful ?

A. We conceive not. We do not know that it is contrary to any law, either of God or man.

Q. 10. Have we not used it too sparingly ?

A. It seems we have : 1. Because our call is, To save that which is lost. Now we cannot expect such to seek *us*. Therefore we should go to seek *them*. 2. Because *we* are particularly called, by "going into the highways and hedges," (which none else will do) to "compel them to come in." 3. Because that reason against it is not good. "The house will hold all that come." The house may hold all that come to the house, but not all that would come to the field.

The greatest hindrances to this, you are to expect from the rich, or cowardly, or lazy Methodists. But regard them not, neither stewards, leaders, nor people. Whenever the weather will permit, go out, in God's name, into the most public places, and call all to "repent, and believe the gospel;" every Sunday in particular : especially in the old societies, lest they should settle upon their lees.

Q. 11. Ought we not diligently to observe, in what places God is pleased at any time to pour out his Spirit more abundantly ?

A. We ought ; and, at that time, to send more labourers than usual into that part of the harvest.

Q. 12. What is a sufficient call to a new place ?

A. 1. An invitation from a serious man, fearing God, who has a house to receive us : 2. A probability of doing more good by going thither, than by staying longer where we are.



**Q. 13.** How often shall we permit strangers to be present, at the meeting of the society?

**A.** Let every other meeting of the society, in every place, be strictly private; no one stranger being admitted, on any account or pretence whatsoever. On the other nights we may admit them with caution; but not the same persons above twice or thrice. In order to this, see that all in every place shew their tickets before they come in. If the stewards and leaders are not exact and impartial herein, employ others who have more resolution.

**Q. 14.** May a relapser into gross sin, confessing his fault, be re-admitted into the society?

**A.** Not as a member, till after three months: but he may be permitted to stay as a stranger.

**Q. 15.** How may the leaders of classes be made more useful?

**A. 1.** Let each of them be diligently examined, concerning his method of meeting a class.

**2.** Let us recommend to all, the following directions:

**1.** Let each leader carefully enquire, how every soul in his class prospers? Not only how each person observes the outward rules, but how he grows in the knowledge and love of God.

**2.** Let the leaders converse with all the preachers, as frequently and as freely as possible.

**3.** Let every leader come into the room on Tuesday, as soon as the service is ended, and then sit down, and commune with God in his heart till the preacher come in.

**4.** Let no leaders go out till the preacher goes.

**5.** Let every leader bring a note of every sick person in his class.

**Q. 16.** Can any thing farther be done, in order to make the meeting of the classes lively and profitable?

**A. 1.** Let the leaders frequently meet each other's classes.

**2.** Let us observe, which leaders are most useful to those under their care. And let these meet the other classes as often as possible.

**3.** Frequently make new leaders.

**Q. 17. How can we farther assist those under our care?**

**A. 1. By closely examining them at each visitation:**

**2. By meeting the married men and women together, on the first Sunday after the visitation; the single men and women apart, on the two following.**

**3. By instructing them at their own houses.**

What unspeakable need is there of this! The world say, "The Methodists are no better than other people:" this is not true; yet it is nearer the truth than we are willing to imagine.

For, 1, Personal religion, either toward God or man, is amazingly superficial among us.

I can but just touch on a few generals. How little faith is there among us! How little living in heaven, walking in eternity, deadness to every creature! How much love of the world, desire of pleasure, of ease, of praise, of getting money!

How little brotherly love! What continual judging one another! What gossiping, evil-speaking, tale-bearing! What want of moral honesty! To instance only in a few particulars:

What servants, journeymen, labourers, carpenters, bricklayers, do as they would be done by? Which of them does as much work as he can? Set him down for a knave that does not.

Who does as he would be done by, in buying and selling, particularly in selling horses? Write him knave that does not. And the Methodist-knave is the worst of all knaves.

**2, Family religion is shamefully wanting, and almost in every branch.**

And the Methodists, in general, will be little better till we take quite another course with them. For what avails public preaching alone, though we could preach like angels?

I heard Dr. Lupton say, my father, visiting one of his parishioners, who had never missed going to church for forty years, then lying on his death-bed, asked him, "Thomas, where do you think your soul will go?"

"Soul! soul!" said Thomas: "Yes: do not you know what your soul is?" "Aye, surely," said he: "Why, it is a little bone in the back, that lives longer than the rest of the body." So much Thomas had learned by constantly hearing sermons, yea, and exceedingly good sermons, for forty years!

We must instruct them from house to house; till this is done, and that in good earnest, the Methodists will be little better than other people.

Can we find a better method of doing this than Mr. Baxter's? If not, let us adopt it without delay. His whole tract, entitled, *Gildas Salvianus*, is well worth a careful perusal. A short extract from it I have subjoined. Speaking of this visitation from house to house, he says, page 351:

We shall find many difficulties both in ourselves and in the people.

1. In ourselves there is much dulness and laziness; so that there will be much ado to get us to be faithful in the work.

2. We have also a base man-pleasing temper, which makes us let men perish, rather than lose their love, and let them go quietly to hell, lest we should anger them.

3. Some of us have also a foolish bashfulness. We know not how to begin, or to speak plainly. We blush to speak for Christ, or to contradict the devil, or to save a soul.

4. Our interest stops our mouths, and makes us unfaithful in the work of Christ.

5. But the general hinderance is, weakness of faith: so our whole motion is weak, because the spring of it is weak.

6. Lastly; we are unskilful in the work. How few know how to deal with men, so as to get within them, to win upon them, and suit all our discourse to their several conditions and tempers; to choose the fittest subjects, and follow them with a holy mixture of seriousness, and terror, and love, and meekness, and evangelical allurements?

And we have as many difficulties to grapple with in our people.

1. Too many of them will be unwilling to be taught, till we conquer their perverseness by the force of reason, and the power of love.

2. And many are so dull, that they will shun being taught for fear of shewing their dulness. And, indeed, you will find it extremely hard to make them understand the very plainest points.

3. And it is still harder to fix things on their hearts, without which all our labour is lost. If you have not therefore great seriousness and fervency, what good can you expect? And when all is done, it is the Spirit of grace, he alone, who must do the work.

4. And when we have made some impressions upon their hearts, if we look not after them, they will soon die away.

But, as great as this labour of private instruction is, it is absolutely necessary. For, after all our preaching, many of our people are almost as ignorant as if they had never heard the gospel. I study to speak as plainly as I can; yet I frequently meet with those who have been my hearers for many years, who know not, whether Christ be God or man; or, that infants have any original sin. And how few are there that know the nature of repentance, faith, and holiness! Most of them have a sort of confidence that Christ will justify and save them, while the world has their hearts, and they live to themselves. And I have found, by experience, that one of these has learned more from an hour's close discourse than from ten years public preaching.

And, undoubtedly, this private application is implied in those solemn words of the apostle; "I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, preach the word, be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine."

This is likewise necessary to the greater glory of God, by the fuller success of the gospel. O brethren, if we could generally set this work on foot in our societies, and prose-

cute it skilfully and zealously, what glory would redound to God thereby! If the common ignorance were thus banished, and our vanity and idleness turned into the study of the way of life; and every shop and every house busied in speaking of the word and works of God: surely God would dwell in our habitations, and make them his delight.

And this is necessary to the welfare of our people, many of whom neither believe nor repent to this day. Look round about, and see how many of them are still in apparent danger of damnation! And how can you walk, and talk, and be merry with such people, when you know their case? Methinks, when you look them in the face, you should break forth into tears, as the prophet did when he looked upon Hazeal, and then set on them with the most vehement and importunate exhortations. O then, for God's sake, and for the sake of poor souls, bestir yourselves, and spare no pains that may conduce to their salvation.

What cause have we to bleed before the Lord this day, that have so long neglected this great and good work! That have been preachers so many years, and have done so little by personal instruction for the saving of mens' souls! If we had but set on this work sooner, how many more might have been brought to Christ! And how much holier and happier might we have made our societies before now! And why might we not have done it sooner? There were many hinderances in the way: and so there are still, and always will be: but the greatest hinderance was in ourselves, in our dulness and littleness of faith and love. O that God would thoroughly humble us, and cause us to bewail our own neglects; that we may not think it enough to lament the sins of others, while we overlook our own!

But, it is objected, 1, This course will take up so much time, that we shall have no time to follow our studies.

I answer, 1, Gaining knowledge is a good thing; but saving souls is a better: 2, By this very thing you will gain the most excellent knowledge of God and eternity: 3, But you will have abundant time for gaining other knowledge too, if you spend all your mornings therein. Only sleep not

more than you need; talk not more than you need; and never be idle, nor triflingly employed: but, 4, If you can do but one, either follow your studies, or instruct the ignorant; let your studies alone: I would throw by all the libraries in the world, rather than be guilty of the perdition of one soul.

It is objected, 2. "The people will not submit to it." If some do not, others will gladly: and the success with them may be so much as to repay all our labour. O let us herein follow the example of St. Paul: 1, For our general business, "Serving the Lord with all humility of mind:" 2, Our special work, "Take heed to yourselves, and to all the flock:" 3, Our doctrine, "Repentance toward God, and faith in our Lord Jesus Christ:" 4, The place and manner of teaching, "I have taught you publicly, and from house to house:" 5, The object and internal manner, "I ceased not to warn every one, night and day, with tears:" this it is that must win souls and preserve them: 6, His innocency and self-denial for the advantage of the gospel, "I have coveted no man's silver or gold:" 7, His patience, "Neither count I my life dear unto myself."

And among all our motives, these should be ever before our eyes: 1, "The church of God, which he hath purchased with his own blood:" 2, "Grievous wolves shall enter in: yea, of your own selves shall men arise, speaking perverse things." Write all this upon your hearts, and it will do you more good than twenty years study of lower things.

We may, 1, Every preacher, take an exact catalogue of those in society, from one end of each town to the other: 2, Go to each house, and give, with suitable exhortation and direction, the "Instructions for Children:" 3, Be sure to deal gently with them, and take off all discouragements as effectually as you can. See that the children get these by heart. Advise the grown persons to see that they understand them: and enlarge upon, and apply every sentence as closely as you can. And let your dealing with those you begin with, be so gentle, winning, and convincing, that the

report of it may move others to desire your coming. True, it is far easier to preach a good sermon, than to instruct the ignorant in the principles of religion. And as much as this work is despised by some, I doubt not but it will try the parts and spirits of us all. So Archbishop Usher; "Great scholars may think it beneath them to spend their time in teaching the first principles of the doctrine of Christ. But they should consider, that the laying the foundation skillfully, as it is a matter of the greatest importance in the whole building, so it is the master-piece of the wisest builder: "According to the grace of God, which is given unto me, as a wise master-builder, I have laid the foundation," saith the great apostle. And let the wisest of us all try, whenever we please, we shall find, that, to lay this ground-work rightly, to make an "ignorant man understand the grounds of religion, will put us to the trial of our skill."

Perhaps, in doing this, it may be well,

1. After a few loving words spoken to all in the house, to take each person singly into another room, where you may deal closely with them, about their sin and misery, and duty. Set these home, or you lose all your labour. At least, let none be present but those who are quite familiar with each other.

2. Hear what the children have learned by heart.

3. Choose some of the weightiest points, and try, by farther questions, how they understand them. As, "Do you believe you have sin in you? That you were born in sin? What does sin deserve? What remedy has God provided for guilty, helpless sinners?"

4. Often with the question, suggest the answer: As, "What is repentance?" Sorrow for sin, or a conviction that we are guilty, helpless sinners? "What is faith?" A divine conviction of things not seen?

5. Where you perceive they do not understand the stress of your question, you must lead them into it by other questions. So I have asked some, "How do you think your many and great sins will be pardoned?" They answer, "By repenting and mending my life," and never mention

Christ. I ask, farther, "But do you think your amendment will make satisfaction for your past sins?" They will answer, "We hope so, or else we know not what will." One would think now, these had no knowledge of Christ at all: and; indeed, some have not; but others have, and give such answers only because they do not understand the scope of the question. Ask them farther, "Can you be saved without the death of Christ?" They immediately say, "No." And, if you ask, "What has he done or suffered for you?" They will say, "He shed his blood for us," and profess, "they trust in that for salvation." But many cannot express even what they have some conception of, nay, can scarcely learn, when expressions are put into their mouths. With these you are to deal exceeding tenderly, lest they be discouraged.

6. If you perceive them troubled, that they cannot answer, step in yourself, and take the burden off them: answering that question yourself; and then do it thoroughly and plainly, and make a full explication of the whole business to them.

7. Thus, when you have tried their knowledge, proceed to instruct them yourself, according to their several capacities. If a man understand the fundamentals, fall on what you perceive he most needs, either explaining further some doctrine of the gospel, or some duty, or shewing the necessity of something he neglects, as may be most edifying to him. If he be one that is grossly ignorant, give him a short recital of the Christian religion in the plainest words. And if you perceive he understands not, go over it again till he does, and; if possible, fix it in his memory.

8. Next, inquire into his state, whether convinced or unconvinced; converted, or unconverted. Tell him, if need be, what conversion is. And then renew and enforce the inquiry.

9. If you perceive he is unconverted, your next business is, to labour with all your skill and power, to bring his heart to a sense of his condition. Set this home with a more



earnest voice than you spoke before ; for if you get not to the heart, you do nothing.

10. Conclude all with a strong exhortation, which should contain two parts: 1, The duty of the heart, in order to receive Christ: 2, The avoiding former sins, and constantly using the outward means. And here be sure, if you can, to get their promise, to forsake sin, change their company, and use means. And do this solemnly; reminding them of the presence of God, that bears their promise, and will expect the performance.

11. Before you leave them, engage the head of each family to call all his family together every Sunday, before they go to bed, and hear what they can rehearse, and so continue till they have learned the Instructions perfectly. And afterwards take care, that they do not forget what they had learned.

12. Speak differently, according to the difference of them you have to deal with, as they are dull and obstinate, or timorous and tender. Be as plain as possible to those of weak capacities, and give them Scripture-proof for all you say.

Q. 18. How shall we prevent improper persons from insinuating themselves into the society?

A. 1. Give tickets to none till they are recommended by a leader, with whom they have met three months on trial.

2. Give notes to none but those who are recommended by one you know, or till they have met three or four times in a class.

3. Give them the rules the first time they meet.

Q. 19. How can we add a proper solemnity to the admission of new members?

A. 1, In all large towns, admit new members into the bands only at the quarterly love-feast following the visitation: 2, Read the names of the men to be admitted the week before: 3, Admit into the society, only on the Sunday following the quarterly visitation: 4, Read the names

of those to be admitted, on the Sunday evening before :  
5, Then also let the names of those be read, who are excluded from the society.

Q. 20. Should we insist every where on the band-rules ? Particularly, that relating to ruffles ?

A. By all means. This is no time to give any encouragement to superfluity of apparel : therefore give no band-tickets to any in England, Scotland, or Ireland, till they have left them off.

In order to this, 1, Read in every society the "Thoughts concerning Dress :"  
2, In visiting the classes be very mild, but very strict :  
3, Allow no exempt cases, not even of a married woman : better one suffer than many.

To encourage meeting in band : 1, In every large society have a love-feast quarterly for the bands only :  
2, Never fail to meet them apart, from the society, once a week :  
3, Exhort all believers to embrace the advantage :  
4, Give a band-ticket to none, till they have met a quarter on trial.

Q. 21. Have those in band left off snuff and drams ?

A. No. Many are still enslaved to one or the other. In order to redress this, 1, Let no preachers touch either on any account :  
2, Strongly dissuade our people from them :  
3, Answer their pretences, particularly those of curing the cholic, or helping digestion.

Q. 22. Do we observe any evil which has lately prevailed among our societies ?

A. Many of our members have lately married with unbelievers, even such as were wholly unawakened ; and this has been attended with fatal consequences. Few of these have gained the unbelieving wife or husband : generally they have themselves either had a heavy cross for life, or entirely fallen back into the world.

Q. 23. What can be done to put a stop to this ?

A. 1. Let every preacher take occasion, publicly, to enforce the apostle's caution, "Be ye not unequally yoked with unbelievers."

: 2. Let it be openly declared in every place, that he who acts contrary to this, will be expelled the society.

3. When any such is expelled, let an exhortation be subjoined, dissuading others from following that bad example.

4. And let all be exhorted, to take no step in so weighty a matter, without first advising with the most serious of his brethren.

Q. 24. Ought any woman to marry without the consent of her parents?

A. In general, she ought not; yet there may be an exception: for if, 1, A woman be under a necessity of marrying; If, 2, Her parents absolutely refuse to let her marry any Christian; then she may, nay, ought to marry without their consent: yet, even then, a Methodist-preacher ought not to marry her.

: Q. 25. Do not sabbath-breaking, dram-drinking, evil-speaking, unprofitable conversation, lightness, gaiety, or expensiveness of apparel, and contracting debts without sufficient care to discharge them, still prevail in several places? What method can we take to remove these evils?

A. 1, Let us preach expressly and strongly on each of these heads: 2, Read the sermon upon evil-speaking, in every society: 3, Let the leaders closely examine, and exhort every person to put away the accursed thing: 4, Let the preacher warn the society in every place, that none who is hereafter guilty can remain with us: 5, In order to give them clearer views of the evil of these things, let every preacher recommend to every society, and that frequently and earnestly, the reading the books we have published, preferably to any other. And when any new book is sent to any place, let him speak of it in the public congregation: 6, Extirpate smuggling, buying or selling uncustomed goods, out of every society; particularly in Cornwall, and in all sea-port towns. Let no person remain with us, who will not totally abstain from every kind and degree of it; and, after admonishing him, silence every local preacher who speaks in defence of it. Speak tenderly, but earnestly

and frequently, of it, in every society near the coasts: and read to them, and disperse diligently among them, "The Word to a Smuggler:" 7, Extirpate bribery, receiving any thing, directly or indirectly, for voting in any election. Shew no respect of persons herein, but expel all who touch the accursed thing. Let this be particularly observed at Grimsby and St. Ives. Largely shew, in every society, the wickedness of thus selling our country. Do the same thing in private conversation: and read every where, "The Word to a Freeholder;" and disperse it with both hands; and in public and private enlarge on economy as a branch of religion.

Q. 26. What shall we do to prevent scandal, when any of our members become bankrupts?

A. Let two of the principal members of the society be deputed to examine his accounts. And if he has not kept fair accounts, or has been concerned in that base practice of raising money by coining notes, commonly called the bill-trade, let him be immediately expelled the society.

Q. 27. What is the office of a Christian minister?

A. To watch over souls, as he that must give account.

Q. 28. In what view may we and our helpers be considered?

A. Perhaps as extraordinary messengers, designed by God to provoke others to jealousy.

Q. 29. What is the office of a helper?

A. In the absence of a minister, to feed and guide the flock: in particular,

1. To expound every morning and evening: (But, N. B. He is never, in any place, to begin later in the evening than seven o'clock, except in harvest-time.)

2. To meet the united society, the bands, the select society, and the penitents, every week:

3. To receive, on trial, for the society and bands, and to put the disorderly back on trial:

4. To meet the leaders of the bands and classes weekly, and the stewards, and to overlook their accounts.

Let every preacher be particularly exact in the morning preaching, and meeting the leaders.

**Q. 30.** What are the rules of a helper?

**A. 1.** Be diligent. Never be unemployed a moment. Never be triflingly employed. Never while away time: neither spend any more at any place than is strictly necessary.

**2.** Be serious. Let your motto be, Holiness to the Lord. Avoid all lightness, jesting, and foolish talking.

**3.** Converse sparingly and cautiously with women; particularly with young women in private.

**4.** Take no step toward marriage, without first acquainting us with your design.

**5.** Believe evil of no one, unless you see it done, take heed how you credit it. Put the best construction on every thing. You know the judge is always supposed to be on the prisoner's side.

**6.** Speak evil of no one; else your word especially would eat as doth a canker. Keep your thoughts within your own breast till you come to the person concerned.

**7.** Tell every one what you think wrong in him, and that plainly, and as soon as may be, else it will fester in your heart. Make all haste to cast the fire out of your bosom.

**8.** Do not affect the gentleman. You have no more to do with this character than with that of a dancing-master. A preacher of the gospel is the servant of all.

**9.** Be ashamed of nothing but sin; not of fetching wood, (if time permit), or of drawing water; not of cleaning your own shoes, or your neighbours.

**10.** Be punctual. Do every thing exactly at the time. And, in general, do not mend our rules, but keep them: not for wrath, but for conscience' sake.

**11.** You have nothing to do but to save souls: therefore spend and be spent in this work. And go always, not only to those that want you, but to those that want you most.

**12.** Act, in all things, not according to your own will,

but as a son in the gospel: as such, it is your part to employ your time in the manner which we direct; partly in preaching and visiting from house to house; partly in reading, meditation, and prayer: above all, if you labour with us in our Lord's vineyard, it is needful that you should do *that part of the work which we advise, at those times and places, which we judge most for his glory.*

Q. 31. What general method of employing our time would you advise us to?

A. We advise you, 1, As often as possible to rise at four: 2, From four to five in the morning, and from five to six in the evening, to meditate, pray, and read, partly the Scripture with the notes, partly the closely practical parts of what we have published: 3, From six in the morning to twelve, (allowing an hour for breakfast), to read, in order, with much prayer, Bishop Pearson on the Creed; The Christian Library; and the other books which we have published in prose or verse.

Q. 32. Should our helpers follow trades?

A. This is an important question; therefore it will be proper to consider it thoroughly. The question is not, whether they may occasionally work with their hands, as St. Paul did; but whether it be proper for them to keep shop and follow merchandise. Of those who do so at present, it may be observed, they are, unquestionably, upright men: they are men of considerable gifts. We see the fruit of their labour, and they have a large share in the esteem and love of the people. All this pleads on their side, and cannot but give us a prejudice in their favour. Three of these urge necessity for doing this: one that he may help his aged father; another, that he may maintain his wife; a third, that he may keep his children; a fourth does not plead any necessity, but a desire of doing more good. One answered J. O. "If you cannot help your father without trading, and, if the societies either cannot or will not, I will allow him what you allow him now: so this necessity is at an end." To Ja. O. it was answered, "Your wife wants nothing yet: it is not likely she ever will: you have

money beforehand; so your necessity is not yet begun." To R. R. "You do not want now: when you do want any thing for your children, you shall have it: so here is no necessity."

As to the second plea, doing more good, it was inquired, is it not doing evil that good may come? Is not the thing in question both evil in itself, (for us) and evil in its consequences? First, Is it not, with regard to travelling preachers, evil in itself? Is it well consistent with that scripture, 2 Tim. ii. 4, "No man that warreth," takes on him the profession of a soldier, as we eminently do, "entangleth himself with the affairs of this life;" plainly referring to the Roman law, which absolutely forbade any soldier to follow any other profession. Is it well consistent with that word, "Give attendance to reading, to exhortation, to teaching: meditate on these things; give thyself wholly to them," 1 Tim. iv. 13, 15. Can we be said to give ourselves wholly to these things, if we follow another profession? Does not our church, in her office of ordination, require every minister to do this? If they do not, the more shame for them: but this plainly shews, what both they and we ought to do. We indeed more particularly; because God has called us to "provoke them to jealousy;" to supply their lack of service to the sheep that are yet without shepherds, and to spend and be spent therein. We, above all; because every travelling preacher solemnly professes to have nothing else to do, and receives his little allowance for this very end, that he may not need to do any thing else; that he may not be entangled in the things of this life; but may give himself wholly to these things.

Secondly, Is it not evil in its consequences? Have not some ill consequences appeared already? And is there not the greatest reason to apprehend that still worse would follow? We are concerned to give no offence, either to Jew or Gentile, or to the church of God. But this has already offended, not only many of the world, but many of our own brethren. Many of the preachers in particular have been much grieved; yea, and those most who were most alive to

God. Now the beginning of offence, "is as when one letteth out water:" Who can gather it up again? They are grieved the more, because they apprehend this would be an increasing evil: for where will it stop? If one preacher follow trade, so may twenty; so may every one. And if any of them trade a little, why not ever so much? Who can fix how far he should go? Therefore, we advise our brethren who have been concerned herein, to give up all, and attend to the one business. And we doubt not but God will recompense them a hundred fold, even in this world as well as in the world to come.

It is true, this cannot be done on a sudden: but it may between this and the next Conference. And even as to the drops that many have sold, if their wives sell them at home, well: but it is not proper for any preacher to hawk them about: it has a bad appearance: it does not well suit the dignity of his calling.

Two years after, it was agreed by all our brethren, that no preacher who will not relinquish his trade of buying and selling, or of making and vending pills, drops, balsams, or medicines of any kind, shall be considered as a travelling preacher any longer; and that it shall be demanded of all those preachers, who have traded in cloth, hardware, pills, drops, balsams, or medicines of any kind, at the next Conference, whether they have entirely left it off, or not?

Q. 33. Why is it, that the people under our care are no better?

A. Other reasons may concur; but the chief is, because we are not more knowing and more holy.

Q. 34. But why are we not more knowing?

A. Because we are idle. We forget the very first rule, "Be diligent. Never be unemployed a moment. Never be triflingly employed. Never while away time: neither spend any more time at any place than is strictly necessary."

I fear there is altogether a fault in this matter; and that few of us are clear. Which of you spends as many hours a



day, in God's work, as you did formerly in man's work? We talk, or read history, / or what comes next to hand,

We must, absolutely must, cure this evil, or give up the whole work.

But how? 1, Read the most useful books, and that regularly and constantly. Steadily spend all the morning in this employ, or at least five hours in twenty-four.

"But I read only the Bible:" then you ought to teach others to read only the Bible, and, by parity of reason, to hear only the Bible: but, if so, you need preach no more. Just so said George Bell. And what is the fruit? Why now, he neither reads the Bible, nor any thing else.

This is rank enthusiasm. If you need no book but the Bible, you are got above St. Paul: he wanted others too. "Bring the books," says he, "but, especially, the parchments," those written on parchment.

"But I have no taste for reading." Contract a taste for it by use, or return to your trade.

But different men have different tastes: therefore, some may read less than others, but none should read less than this.

"But I have no books." I will give each of you, as fast as you will read them, books, to the value of five pounds. And I desire the assistants will take care, that all the large societies provide The Christian Library, or at least the Notes on the New Testament, for the use of the preachers.

2. In the afternoon follow Mr. Baxter's plan: then you will have no time to spare; none for learning Latin, or Greek, or Hebrew; you will have work enough for all your time. Then likewise no preacher will stay with us, who is as salt that has lost its savour: for, to such, this employment would be mere drudgery: and, in order to it, you will have need of all the knowledge you can procure.

The sum is. Go into *every house*, in course, and teach *every one* therein; young and old, if they belong to us, to be Christians inwardly and outwardly.

Make every particular plain to their understanding. Fix it in their memory. Write it on their heart. In order to this, there must be "line upon line, precept upon precept." I remember to have heard my father asking my mother, "How could you have the patience to tell that blockhead the same thing, twenty times over?" She answered, "Why, if I had told him but nineteen times, I should have lost all my labour." What patience indeed, what love, what knowledge is requisite for this!

**Q.** In what method should we instruct them?

**A.** Read, explain, enforce,

1. The Rules of the Society :

2. Instructions for Children :

3. The fourth Volume of Sermons :

4. Philip Henry's Method of Family Prayer.

Over and above : where there are ten children in a society, spend at least an hour with them twice a week. And do this, not in a dull, dry, formal manner, but in earnest, with your might.

"But I have no gift for this." Gift or no gift, you are to do it, else you are not called to be a Methodist preacher. Do it as you can, till you can do it as you would. Pray earnestly for the gift, and use the means for it; particularly studying the children's tracts.

**Q. 35.** Why are not we more holy? Why do not we live in eternity? Walk with God all the day long? Why are we not all devoted to God; breathing the whole spirit of missionaries?

**A.** Because we are enthusiasts: looking for the end, without using the means.

To touch only upon two or three instances.

Do you rise at four, or even at five, when you do not preach?

Do you fast once a week? Once a month? Do you know the obligation, or benefit of it?

Do you recommend the five o'clock hour for private prayer? Do you observe it? Do not you find, that any time is no time?

O let us all “stir up the gift of God that is in us !” Let us no more “sleep as do others :” But whatsoever our “hand findeth to do,” let us “do it with our might !”

**Q. 36.** Who is the assistant ? [Now termed superintendent.]

**A.** That preacher in each circuit, who is appointed from time to time to take charge of the societies, and the other preachers therein.

**Q. 37.** How should an assistant be qualified for this charge ?

**A.** By walking closely with God, and having his work greatly at heart ; by understanding and loving discipline, ours in particular ; and by loving the Church of England, and resolving not to separate from it.

**Q. 38.** What is the business of an assistant ?

**A.** 1, To see that the other preachers in his circuit behave well, and want nothing : 2, To visit the classes quarterly in each place, regulate the bands, and deliver new tickets : 3, To keep watch-nights and love-feasts : 4, To take in, or put out of the bands or society : 5, To hold quarterly-meetings ; and therein diligently to enquire both into the spiritual and temporal state of each society : 6, To take care that every society be duly supplied with books, and that the money for them be constantly returned : 7, To send from every quarterly-meeting a circumstantial account to London, of every remarkable conversion, and of every one that dies in the triumph of faith : 8, To take exact lists of his societies every Easter, and bring them to the next Conference : 9, To meet the married men, the married women, the single men, the single women, in the larger societies once a quarter : 10, To see that every society have a private room, and a set of the Library, or the Notes for the helper : and, 11, To travel with me, if required, once a year, through the societies in his circuit.

**Q. 39.** Ought we to insist upon our rule, that no preacher print any thing without your (Mr. Wesley’s) approbation ?

**A.** Undoubtedly. And whoever does it for the time to come, cannot take it ill, if he be excluded from our connexion. Let every one take this warning, and afterwards blame none but himself.

**Q. 40.** But has the office of an assistant been throughly executed?

**A.** No; not by one in three. For instance, Every assistant ought, 1, To "see that the other preachers behave well." But who has sent me word whether they do or not? 2, "To visit the classes, regulate the bands, and deliver tickets quarterly." How few have done this! 3, Love-feasts for the bands have been neglected. 4, Nor have persons been regularly taken in, or put out of the bands. 5, I fear many of the quarterly-meetings are formal, not spiritual. 6, The societies are not half supplied with books, not even with The Christian Pattern, Instructions for Children, and The Primitive Physic, which ought to be in every house. And why should not each of you do like W. Pennington? carry books with you thro' every round: exert yourselves in this. Be not ashamed. Be not weary. Leave no stone unturned. 7, How few accounts have I had, either of remarkable deaths, or remarkable conversions! How few exact lists have we received of the societies! Take more time, and more pains in preparing them. 9, Who of you have met the married and single men and women once a quarter, even in the largest societies? 10, You have not provided a private room every where for the preacher: nor a bed to himself: neither the Library, for want of which, some still read trash. Till this can be done, let there be immediately in every place, at least the Notes and the tract on Original Sin.

**Q. 41.** Are there any other advices which you would give the assistants?

**A.** Several. 1, Take a regular catalogue of your societies, as they live in house-row. 2, Leave your successor a particular account of the state of the circuit. 3, See that every band-leader have the rules of the bands. 4, Vigorously, but calmly, enforce the rules concerning ruffles, drams, snuff, and tobacco. When any person is admitted into the society, even good-breeding requires him to conform to the rules of that society. The same you should enforce in Scotland as in England: the Scots will hear reason as well as the English. 5, As soon as there are four men or women be-

lievers in any place, put them into a band. 6, Every where insist on decency and cleanliness : tell them cleanliness is next to godliness. 7, Suffer no love-feast to last above an hour and a half ; let not one duty interfere with another, and stop all breaking the cake with one another. That silly custom was introduced by James Wheatley, and creates much confusion. And, 9, Inform all the people from time to time, that none should remove from one society to another, without a sufficient reason ; and that those who desire to remove, are to acquaint you with their reasons, and to have a certificate in these words, (else they will not be received in other societies,) "A. B. the bearer, is a member of our society in M——. I believe he has a sufficient cause for removing." 10, In every place, exhort those who were brought up in the Church, to continue therein. And in visiting the classes, ask every one, "Do you go to Church as often as ever you did ?" Set the example yourself : and immediately alter every plan that interferes therewith : so that every preacher may attend the Church, at least two Sundays out of four.

Is there not a cause ? Are we not unawares by little and little, sliding into a separation from the Church ? O remove every tendency thereto with all diligence. 1, Let all our preachers go to Church. 2, Let all the people go constantly : and, 3, Receive the sacrament at every opportunity. 4, Warn all against niceness in hearing, a great and prevailing evil. 5, Warn them also against despising the prayers of the Church. 6, Against calling our society a church, or the church. 7, Against calling our preachers ministers, our houses meeting-houses, (call them plainly preaching-houses.) 8, Do not license them as such : the proper form of a petition to the judge or justice is, "A. B. desires to have his house in C——, licensed for public worship." 9, Do not license yourself till you are constrained, and then not as a Dissenter, but a Methodist preacher. It is time enough when you are prosecuted, to take the oaths, and by so doing you are licensed.

Q. 42. But are we not Dissenters ?

A. We are irregular, 1, By calling sinners to repentance,

in all places of God's dominion. 2, By frequently using extemporary prayer. Yet we are not Dissenters in the only sense which our law acknowledges : namely, persons who believe it is sinful to attend the service of the Church : for we do attend to it at all opportunities. We will not, dare not separate from the Church, for the reasons given several years ago. We are not Seceders, nor do we bear any resemblance to them. We set out upon quite opposite principles. The Seceders laid the very foundation of their work in judging and condemning others. We laid the foundation of our work, in judging and condemning ourselves. They begin every where, with shewing their hearers, how fallen the Church and ministers are. We begin every where, with shewing our hearers, how fallen they are themselves.

And as we are not Dissenters from the Church now, so we will do nothing willingly, which tends to a separation from it. Therefore, let every assistant immediately so order his circuit, that no preacher may be hindered from attending the Church, more than two Sundays in the month. Never make light of going to Church, either by word or deed. Remember Mr. Hook, a very eminent and zealous Papist ; when I asked him, "Sir, What do you for public worship here, where you have no Romish sermon?" He answered, "Sir, I am so fully convinced, it is the duty of every man to worship God in public, that I go to Church every Sunday. If I cannot have such worship as I would, I will have such worship as I can."

But some may say, "Our own service is public worship." Yes, in a sense : but not such as supersedes the Church service. We never designed it should : we have a hundred times professed the contrary. It pre-supposes public prayer, like the sermons at the university. Therefore I have over and over advised, "use no long prayer, either before or after sermon." Therefore I myself frequently use only a collect, and never enlarge in prayer, unless at intercession, or on a watch-night, or on some extraordinary occasion.

If it were designed to be instead of the Church-service, it

would be essentially defective. For it seldom has the four grand parts of public prayer; deprecation, petition, intercession, and thanksgiving. Neither is it, even on the Lord's day, concluded with the Lord's supper.

The hour for it on that day, unless where there is some peculiar reason for a variation, should be five in the morning, as well as in the evening. Why should we make God's day the shortest of the seven?

But if the people put ours in the room of the Church service, we hurt them that stay with us, and ruin them that leave us. For then they will go no where, but lounge the sabbath away, without any public worship at all.

I advise, therefore, all the Methodists in England and Ireland, who have been brought up in the Church, constantly to attend the service of the Church, at least every Lord's day.

**Q. 43.** Are all our preachers merciful to their beasts?

**A.** Perhaps not. Every one ought, not only to ride it moderately, but also to see with his own eyes, his horse rubbed, fed, and bedded.

**Q. 44.** Do we sufficiently watch over our helpers?

**A.** We might consider those that are with us as our pupils; into whose behaviour and studies we should therefore make a particular inquiry every day.

Should we not frequently ask each, Do you walk closely with God? Have you now fellowship with the Father and the Son? At what hour do you rise? Do you punctually observe the morning and evening hour of retirement? Do you spend the day in the manner which we advise? Do you read the books we advise, and no other? Do you fast as often as your health will permit? Do you converse seriously, usefully, and closely? Do you pray before, and have you a determinate end in every conversation?

To be more particular:

Do you use all the means of grace yourself, and enforce the use of them on all persons?

They are either instituted or prudential.

I. The instituted are,

1, Prayer; private, family, public: consisting of deprecation, petition, intercession, thanksgiving.

Do you use each of these constantly (at set times) and fervently?

Do you use private prayer every morning and evening? If you are your own master, at five in the evening, and the hour before or after morning preaching?

Do you forecast wherever you are, how to secure these hours?

Do you avow it every where?

Are you resolute herein?

Do you call your family together at five?

Do you ask every where, 1, Have you family prayer?

2, Do you retire at five o'clock?

II. Searching the Scriptures, by,

1. Reading, constantly, some part every day, and at all vacant hours, regularly, all the New Testament, at least, and the Lessons for Children, in order; carefully, with the Notes, seriously, deliberately, with much prayer preceding, accompanying and following; fruitfully, immediately practising what you learn there?

What other books do you read? Is it wise to read any, till you have read our Tracts, and the Christian Library?

Do you give the morning to reading, writing, and prayer?

2. Meditating: at set times? How? By Bishop Hall's, or Mr. Baxter's rule? How long?

3. Hearing: constantly? Every morning?

Humbly? Uncritically, devoutly?

Carefully? With prayer before, at, after?

Fruitfully? Immediately putting in practice?

Have you a New Testament always in your pocket?

(See that the Notes are in every society. Explain them to the congregation.)

III. The Lord's-Supper. Do you use this,

At every opportunity? With due preparation?

That is, with solemn prayer? With careful self-examina-



tion? With deep repentance suited thereto? With earnest and deliberate self-devotion?

Do you, in communicating, discern the Lord's body?

Do you afterward retire, not formally, but in earnest?

IV. Fasting: God led us to this at Oxford. And he led all of you to it, when you first set out.

How often do you fast now? Every Friday? In what degree?

V. Christian conference.

Are we convinced, how important, and how difficult it is to order our conversation right?

Is it always in grace? Seasoned with salt? Meet to minister grace to the hearers?

Do we not converse too long at a time? Is not an hour at a time commonly enough?

Would it not be well to plan our conversation beforehand? To pray before and after it?

II. Prudential means we may use either as common Christians, as Methodists, as preachers, or as assistants.

1. As common Christians. What particular rules have you, for avoiding evil? Doing good? Growing in grace? What arts of holy living?

2. As Methodists: Do you never miss any meeting of the society? Neither your class, or band?

3. As preachers: Do you meet every society weekly? Also the leaders? And bands, if any?

Do you visit the sick? And the well? Instructing masters and parents? And in all relative duties?

4. As assistants: Do you fill up and regulate the bands wherever you come? Diligently inquire into the state of the books, and do all you can to propagate them? Keep watch-nights once a month? And love-feasts once a quarter, for all the society?

Do you visit every society once a quarter, and regulate all things therein?

Do you take a regular catalogue of your societies, at least, once a year?

Do you write me an account of all the defects of the common preachers, which you cannot yourself cure ?

These means may be used without fruit. But there are some means which cannot : namely, watching, denying ourselves, taking up our cross, exercise of the presence of God.

1. Do we steadily watch against the world, the devil, ourselves ? The besetting sin ?

2. Do you deny yourselves every useless pleasure of sense ? Imagination ? Honour ? Are you temperate in all things ? To take one instance, in food ? Do you use only that kind and that degree, which is best, both for the body and soul ? Do you see the necessity of this ?

Do you eat no flesh suppers ? No late suppers ? These naturally tend to destroy bodily health ?

Do you eat only three meals a day ? If four, are you not an excellent pattern to the flock ?

Do you take no more food than is necessary at each meal ? You may know if you do, by a load at your stomach : by drowsiness, or heaviness ; and, in a while, by weak or bad nerves.

Do you use only that kind, and that degree of drink, which is best, both for your body and soul ?

Do you drink water ? Why not ? Did you ever ? Why did you leave it off ? If not for health, when will you begin again ? To-day ?

How often do you drink wine or ale ? Every day ? Do you want or waste it ?

3. Wherein do you take up your cross daily ? Do you cheerfully bear your cross (whatever is grievous to nature) as a gift of God, and labour to profit thereby ?

4. Do you endeavour to set God always before you ? To see his eye continually fixed upon you ? Never can you use these means, but a blessing will ensue : and the more you use them, the more will you " grow in grace, and in the knowledge of our Lord Jesus Christ."

Q. 45. What can be done, in order to a closer union of our helpers with each other ?

A. 1. Let them be deeply convinced of the want there is of it at present, and the absolute necessity of it.

2. Let them pray for an earnest desire of union.

3. Let them speak freely to each other.

4. When they meet, let them never part without prayer.

5. Let them beware how they despise each other's gifts.

6. Let them never speak slightly of each other in any kind.

7. Let them defend one another's characters in every thing, to the utmost of their power: And,

8. Let them labour in honour, each to prefer the other before himself.

Q. 46. How shall we avoid popularity? We mean such esteem, or love from the people, as is not for the glory of God?

A. 1. Earnestly pray for a piercing sense of the danger there is, and the sinfulness of it.

2. Take care how you ingratiate yourself with any people, by slackness of discipline:

3. Or, by any method which another preacher cannot follow.

4. Warn the people, among whom you are most, of esteeming or loving you too much.

5. Converse sparingly with those who are particularly fond of you.

Q. 47. How often should our helpers preach?

A. Not more than twice a day, unless on a Sunday, or some extraordinary occasion.

Q. 48. Which is the best general method of preaching?

A. 1. To invite: 2. To convince: 3. To offer Christ: 4. To build up; and to do this, in some measure, in every sermon.

Q. 49. Are there any smaller advices relating to preaching, which might be of use to us?

A. Perhaps these, 1. Be sure to begin and end, precisely at the time appointed.

2. Endeavour to be serious, weighty, and solemn in your whole deportment before the congregation.

3. Always suit your subject to the audience.
4. Choose the plainest texts you can.
5. Take care not to ramble from your text, but keep close to it, and make out from it what you take in hand.
6. Beware of allegorizing or spiritualizing too much.
7. Take care of any thing awkward or affected, either in your phrase, gesture, or pronunciation.
8. Tell each other, if you observe any thing of this kind.
9. Sing no hymns of your own composing.
10. Without a pressing reason, do not pray above eight or ten minutes, at most, without intermission.
11. It would be well for every young preacher, frequently to exhort, without taking any text : and for every one, young or old, frequently to read and enlarge upon a portion of the notes.

**Q. 50.** What sermons do we find by experience to be attended with the greatest blessing ?

**A. 1.** Such as are most close, convincing, searching :  
**2.** Such as have most of Christ : **3.** Such as urge the heinousness of men's living in contempt or ignorance of him.

**Q. 51.** But have not some of us been led off from practical preaching, by, what was called, preaching Christ ?

**A.** Indeed we have. The most effectual way of preaching Christ is, to preach him in all his offices ; and to declare his law, as well as his gospel, both to believers and unbelievers.

**Q. 52.** Do we now all preach strongly and closely, concerning both inward and outward holiness ?

**A.** It would be well, if we were more frequently and more largely to insist upon it in all its branches.

**Q. 53.** Do we insist enough on practical religion in general ? And in particular, on relative duties ? Using the means of grace ? Private prayer ? Self-denial ? Fasting ? Seriousness ?

**A.** It seems most of us have been wanting herein. Let us take care to supply this defect for the future.

**Q. 54.** How shall we be assured that no preacher will ever disappoint a congregation?

**A.** Ask every one, 1. Do you see the great sin, and fatal consequences of it? 2. Will you break a limb rather than wilfully break your word herein? 3. If you do, can you blame us, for not employing you any more?

**Q. 55.** How shall we guard against formality in public worship? Particularly in singing?

**A.** 1. By preaching frequently on that head: 2. By taking care to speak only what we feel: 3. By choosing such hymns as are proper for the congregation; generally hymns of prayer or praise, rather than descriptive of particular states: 4. By not singing too much at once; seldom more than five or six verses: 5. By suiting the tune to the nature of the hymn: 6. By often stopping short, and asking the people, "Now! Do you know what you said last? Did you speak no more than you felt? Did you sing it as unto the Lord; with the spirit and with the understanding also?"

**Q. 56.** What can be done to make the people sing true?

**A.** 1. Learn to sing true yourselves: 2. Recommend the tunes every where: 3. If a preacher cannot sing himself, let him choose two or three persons in every place to pitch the tune for him.

**Q. 57.** What is it best to take just after preaching?

**A.** Lemonade; candied orange peel, or a little soft, warm ale. But egg and wine is downright poison.

**Q. 58.** How shall we try those who think they are moved by the Holy Ghost to preach?

**A.** Inquire, 1. Do they know God as a pardoning God? Have they the love of God abiding in them? Do they desire and seek nothing but God? And are they holy in all manner of conversation? 2. Have they gifts, as well as grace, for the work? Have they, in some tolerable degree, a clear, sound understanding? Have they a right judgment in the things of God? Have they a just conception of salvation by faith? And has God given them any degree of utterance?

Do they speak justly, readily, clearly? 3. Have they fruit? Are any truly convinced of sin and converted to God by their preaching?

As long as these three marks concur in any one, we believe he is called of God to preach. These we receive as sufficient proof, that he is moved thereto by the Holy Ghost.

Q. 59. But how shall we know, whether they concur or not, in any particular person?

A. 1. If he be near us, we will talk with him on the preceding heads, and hear him preach.

2. We will desire him to write down, or relate the reasons, why he thinks he is called of God thereto.

3. We will examine those who seem to be convinced of sin, or converted to God by his preaching.

4. If he be at a distance, we will desire the assistant to do this: and to inquire, what is the judgment of his brethren concerning him.

Q. 60. What method may we use in receiving a new helper?

A. A proper time for doing this, is at a Conference, after solemn fasting and prayer.

Every person to be admitted is then to be present, and each of them may be asked,

“ A. B. Have you faith in Christ? Are you going on to perfection? Do you expect to be perfected in love in this life? Are you groaning after it? Are you resolved to devote yourself wholly to God and his work? Do you know the Methodist-plan? Have you read the Plain Account? The Appeals? Do you know the Rules of the Society? Of the Bands? Do you keep them? Do you take no snuff; tobacco; drams? Do you constantly attend the Church and sacrament? Have you read the Minutes? Are you willing to conform to them? Have you considered the twelve Rules of a Helper? Especially the first, tenth, and twelfth? Will you keep them for conscience'-sake? Are you determined to employ all your time in the work of God? Will you preach every morning and evening? Endeavouring not to speak too

long, (an hour in the whole) or too loud? Not lolling with your elbows? Have you read the Rules of Action and Utterance? Will you meet the society, the bands, the select society, and the leaders in every place? Will you diligently and earnestly instruct the children, and visit from house to house? Will you recommend fasting, both by precept and example?"

We may then receive him as a probationer, by giving him the Minutes of the Conference inscribed thus :

“ To A. B.

“ You think it your duty to call sinners to repentance. Make full proof hereof, and we shall rejoice to receive you as a fellow-labourer.

“ Observe, you are not to ramble up and down, but to go where the assistant directs, and there only.”

Let him then read, and carefully weigh what is contained therein, and see whether he can agree to them, or not.

If he can, let him come to the next Conference, where, after examination, fasting, and prayer, he may be received into full connexion with us, by giving him the Minutes, inscribed thus :

“ So long as you freely consent to, and earnestly endeavour to walk by, these rules, we shall rejoice to acknowledge you as a fellow-labourer.”

Mean time, let none exhort in any of our societies without a note of permission from the assistant. Let every exhorter take care to have this renewed yearly. And let every assistant rigorously insist upon it.

Q. 61. How can we provide for worn-out preachers?

A. Those that can preach a little may be supernumerary preachers where there is most need. As for those who cannot preach at all,

1. Let every travelling preacher contribute half a guinea yearly at the Conference.

2. Let every one, when first received as a travelling preacher, pay one guinea.

3. Let this be lodged in the hands of the stewards approved of by the majority of the preachers.

4. The present stewards are Joseph Cownly and John Murlin.

5. Out of this let provision be made, first for the worn-out preachers, then for the widows and children of those that are dead.

6. Every worn-out preacher shall receive, at least, ten pounds a year.

7. Every widow of a preacher shall receive yearly, during her widowhood, if she want it, a sum not exceeding ten pounds.

8. Every child left by a preacher shall receive, once for all, a sum not usually exceeding ten pounds.

9. But none is entitled to any thing from this fund till he has subscribed two guineas.

10. Nor any person, from the time he ceases, unless worn-out, to be a travelling preacher :

11. Nor any who neglects paying his subscription for four years together.

12. Let every preacher, who does not bring or send his subscription to the Conference, be fined two shillings and sixpence.

13. This fund is never to be reduced to less than a hundred pounds.

14. Let a committee be chosen to see these rules duly executed. The present committee are,

Peter Jaco, Duncan Wright, Thomas Hanby, Robert Roberts, Alexander Mather, Thomas Johnson, John Pawson, Daniel Bumstead, Thomas Olivers, John Helton, and Christopher Hopper.

15. Let an exact account of all receipts and disbursements be produced at the Conference.

Q. 62. How may the wives of the travelling preachers be provided for ?

A. If a preacher marries hand-over head, he must provide for himself. As to the rest, we cannot but observe many inconveniences have arisen from the present method of pro-



viding for the wives of the preachers. Those who are most proper for several places, cannot be sent thither because they are married. And if they are sent, the people look upon them with an evil eye, because they are burdened by their families. In order to remedy these inconveniences, let it be considered, 1. What each circuit can contribute: 2. How many wives are to be provided for: (their children are provided for where they are) 3. By what circuits? By this mean whether the preachers in any particular circuit are married or single, it makes no difference: so that any preacher may be sent to any circuit without any difficulty.

Q. 63. How many circuits are there now? [In 1772.]

A. Four and thirty in England, ten in Ireland, three in Wales, two in Scotland, and three in America.

Q. 64. Are our preaching-houses safe?

A. Not all: for some of them are not settled on trustees. Several of the trustees for others are dead.

Q. 65. What then is to be done?

A. 1. Let the surviving trustees choose others without delay: 2. Let those who have debts on any of the houses give a bond to settle them as soon as their debt is paid.

Q. 66. In what form may a house be settled?

A. In the following:

“ This indenture made between B. Heap, of Manchester, in the county of on the one part, and Thomas Philips, hatter, &c. on the other part, witnesseth, that, in consideration of five shillings, lawful money of Great-Britain, by the said T. P., to the said B. H., truly paid, before the sealing and delivery hereof, (the receipt whereof the said B. H. doth hereby acknowledge) and for divers other considerations him thereunto moving, the said B. H. hath granted, bargained, and sold; and by these presents, doth grant, bargain, and sell unto the said T. P., &c. their heirs and assigns for ever, all that lately erected house or tenement, with the yard thereunto adjoining, situate near the upper end of Market-street lane, in Manchester aforesaid, now in the tenure or

occupation of T. Woolfinden; together with all the ways, drains, walls, and privileges to the said premises, or any part thereof appertaining, as the same were purchased of S. Hope, of Manchester aforesaid, bricklayer, before the said house or tenement was built; and all the profits thereof, and all the right, title, and interest, in law and equity; To have and to hold the said house or tenement, yard, and other premises, to the said T. P., &c. their heirs, and assigns for ever: nevertheless, upon special trust and confidence, and to the intent, that they and the survivors of them, and the trustees for the time being, do, and shall permit J. Wesley, late of Lincoln College, Oxford, clerk, and such other persons as he shall from time to time appoint, and at all times, during his natural life, and no other persons, to have and enjoy the free use and benefit of the said premises; that the said J. Wesley, and such other persons as he appoints, may therein preach and expound God's holy word: and after his decease, upon farther trust and confidence, and to the intent that the said trustees and the survivors of them, and the trustees for the time being, do, and shall permit Charles Wesley, late of Christ Church College, Oxford, clerk, and such other persons as he shall from time to time appoint, during his life, and no others, to have and to enjoy the said premises for the purposes aforesaid: and after his decease, upon farther trust and confidence, and to the intent that the said T. P., &c. or the major part of them, or the survivors of them, and the major part of the trustees of the said premises, for the time being, shall, from time to time, and at all times for ever thereafter, permit such persons as shall be appointed at the yearly Conference of the people called Methodists, in London, Bristol, or Leeds, and no others, to have and enjoy the said premises, for the purposes aforesaid: Provided always, that the said persons preach no other doctrine than is contained in Mr. W.'s Notes upon the New Testament, and four Volumes of Sermons: Provided also, that they preach in the said house, at least, one evening in every week, and at five o'clock on each morning following: And upon farther trust

and confidence, that as often as any of these trustees, or of the trustees for the time being shall die, or cease to be a member of the society, commonly called Methodists, the rest of the said trustees, or of the trustees for the time being, as soon as conveniently may be, shall, and may choose another trustee, or trustees, in order to keep up the number of nine trustees for ever.

“ In witness whereof, the said  
B. H. hath hereunto set his  
hand and seal, the day and  
year first above written.”

In this form the first proprietors of the house are to make it over to five, seven, or nine trustees.

Q. 67. But is this form a safe one? Should we not have the opinion of counsel upon it?

A. I think this would be throwing money away: 1. Because this form was drawn up by three eminent counsellors: But, 2. It is the way of almost every lawyer to blame what another has done: therefore you cannot at all infer, that they think a thing wrong because they say so: 3. If they did in reality think it wrong, this would not prove that it was so: 4. If there was (which I do not believe) some defect therein, who would go to law with the body of Methodists? 5. And, if they did, would any court in England put them out of possession? Especially when the intent of the deed was plain and undeniable.

Q. 68. Is any thing farther advisable with regard to building?

A. 1. Build all preaching houses, if the ground will admit, in the octagon form. It is best for the voice, and, on many accounts, more commodious than any other: 2. Let the roof rise one-third of the breadth; this is the true proportion: 3. Have windows and doors enow; and let all the windows be sashed, opening downward: 4. Let there be no tub-pulpit; but a square projection, with a long seat behind: 5. Let there be no backs to the seats, which should have isles on each side, and be parted in the middle by

a rail running all along, to divide the men from the women.

Q. 69. Is there any exception to the rule, "Let the men and women sit apart?"

A. In those galleries where they have always sat together, they may do so still. But let them sit apart every where below, and in all new-erected galleries.

Q. 70. What can be done to make the Methodists sensible of the excellency of Kingswood School?

A. 1. Let every assistant read the following account of it yearly, in every society: 2. Let every preacher earnestly exhort all parents, that are able, to send their children thither, and be at the pains to answer all their objections, and refute all the lies they may have heard about it.

1. The wisdom and love of God have now thrust out a large number of labourers into his harvest; men who desire nothing on earth but to promote the glory of God, to save their own souls, and them that hear them. And those to whom they minister spiritual things, willingly minister to them of their carnal things; so that they "have food to eat and raiment to put on," and are content therewith.

2. A competent provision is likewise made for the wives of married preachers. These also lack nothing; having a weekly allowance, over and above for their little children; so that neither they nor their husbands need be "careful about many things," but may wait upon the Lord without distraction.

3. Yet one considerable difficulty lies on those who have boys, when they grow too big to be under their mother's direction. Having no father to govern and instruct them, they are exposed to a thousand temptations. To remedy this, we have a school on purpose for them, wherein they have all the instruction they are capable of, together with all things needful for the body, clothes only excepted. And it may be, if God prosper this labour of love, they will have these too shortly.

4. In whatever view we look upon this, it is one of the noblest charities that can be conceived. How reasonable is

the institution ! Is it fit that the children of those who leave their wives, home, and all that is dear, to save souls from death, should want what is needful either for soul or body ? Ought not we to supply what the parent cannot, because of his labours in the gospel ? How excellent are the effects of this institution ! The preacher eased of this weight, can the more cheerfully go on in his labour. And perhaps many of these children may hereafter fill up the places of those that shall “ rest from their labours.”

5. It is not strange, therefore, considering the excellence of this design, that Satan should have taken much pains to defeat it ; particularly by lies of every kind, which were plentifully invented, and handed about for several years : but truth now prevails, and its adversaries are put to silence. It is well known, that the children want nothing ; that they scarcely know what sickness means : that they are well instructed in whatever they are capable of learning : that they are carefully and tenderly governed : and that the behaviour of all in the house, elder and younger, is “ as becometh the gospel of Christ.”

6. But the expense of such an undertaking is very large ; so, that although we have at present but thirteen or fourteen poor children, we are continually running behind, notwithstanding the yearly subscription made at London and Bristol. The best means we could think of at our late Conference to supply the deficiency is, once a year, to desire the assistance of all those in every place who wish well to the work of God ; all who long to see sinners converted to God, and the kingdom of Christ set up in all the earth.

7. All of you, who are thus minded, have an opportunity now of shewing your love to the gospel. Now promote, as far as in you lies, one of the noblest charities in the world. Now forward, as you are able, one of the most excellent designs that ever was set on foot in this kingdom. Do what you can to comfort the parents, who give up their all for you, and give their children cause to bless you. You will be no poorer for what you do on such an occasion. God is a good pay-master. And you know, in doing this,

you lend unto the Lord : " In due time He shall pay you again."

Q. 71. But how can we keep it out of debt, which never was done yet ?

A. Let a collection be made for it the Sunday before or after Midsummer, in every preaching-house, great and small, throughout England, Scotland, and Ireland.

Q. 72. How may we raise a general fund? viz. for the work of God?

A. By a yearly subscription to be proposed by every assistant when he visits the classes at Christmas, and received at the visitation following.

To this end he may then read and enlarge upon the following hints in every society :

1. Within these twelve or fifteen years several of our brethren, in various parts, having no room which would contain the congregations, by the advice of the preachers have built houses for preaching in, capable of containing the usual number of hearers : but this has necessarily involved them in large debts. Their debt at Halifax, for instance, amounted, two or three years ago, to two hundred pounds : that at Leeds to more than three hundred pounds : that at Manchester to three hundred and fifty pounds : that at Liverpool to four hundred pounds. So that the whole debt contracted, by building, was, I apprehend, little short of four thousand pounds. This the societies, to whom those houses belong, are, by no means, able to pay ; but the whole body of Methodists, joining together, can do it without inconvenience. Only let them cheerfully exert, on so pressing an occasion, the ability which God hath given them.

2. But there is a greater difficulty than this. Where there are houses, there are not preachers. Though the harvest is plenteous, the labourers are few : and what can we do for a supply ? We cannot purchase them for money : we cannot hire, or make them. God alone can do this. And he has, in some measure, done it already. In several parts of England there are local preachers, who have both gifts

and graces equal to those of most itinerants. "Why then do they not travel?" They are willing so to do: but they are afraid of bringing a scandal upon the gospel; because, they have contracted debts, which, though very small, they are not yet able to pay. So they are bound hand and foot: but shall we suffer this? Shall we not set them at liberty? We cannot buy a preacher for ten thousand pounds; but we may release one for ten or twelve. Can any money be better bestowed? Let us, in the name of God, send these labourers into his harvest. Men, who desire only to give their bodies, souls, time, all, for him that was given for us.

' 3. But still how shall we send them into those parts, where they are most of all wanted? Suppose the north-west of Ireland, and the north of Scotland? Many are willing to hear, but not to bear the expense: nor can it be expected of them: stay till the word of God has touched their hearts, and then they will gladly provide for them that preach it. Does it not lie upon us, in the mean time, to supply their lack of service? To raise a general fund, out of which, from time to time, that expense may be defrayed. By this mean, those who willingly offer themselves may travel through every part, whether there are societies or not, and stay wherever there is a call, without being burdensome to any. Thus may the gospel, in the life and power thereof, be spread from sea to sea. Which of you will not rejoice to throw in your mite to promote this glorious work?

' 4. It is true, when want of money to defray the expense is removed, another hinderance will often arise. Satan will stir up his trusty servants to fight, lest his kingdom be destroyed. But is there no way to quell riotous mobs, even when magistrates will not do their duty? There is one, and only one way: move the King's-Bench for an information against them. This is a way which has never failed us yet: no, not in a single instance: the only objection is the expense. A suit in the King's-Bench usually costs fifty or sixty pounds. But if we all join hand and heart together, cannot we make this easy too? Cannot we raise a common stock, which shall suffice for this as well as for the preceding

purposes? By the blessing of God we can. And who would not gladly contribute toward it?

‘ 5. Let then every member of our society in England, once a year, set his shoulder to the work ; contributing, more or less, as God has prospered him, at the Lady-day visitation of the classes. Let none be excluded from giving something, be it a penny, a half-penny, a farthing. Remember the widow’s two mites! And let those who are able to give shillings, crowns, and pounds, do it willingly. The money contributed will be brought to Leeds, Bristol, or London, at the ensuing Conference. Two-thirds of it, at least, will be allotted for those public debts which call the loudest. The rest will be partly employed in setting at liberty such local preachers as are tied down by small debts ; partly reserved for propagating the gospel, where there are none to bear the expenses of the preacher.

‘ 6. Men and brethren, help! Was there ever a call like this since you first heard the gospel sound? Help to relieve your companions in the kingdom of Jesus, who are pressed above measure. “ Bear ye one another’s burdens, and so fulfil the law of Christ.” Help to send forth able, willing labourers into your Lord’s harvest : so shall ye be assistant in saving souls from death, and hiding a multitude of sins. Help to spread the gospel of your salvation into the remotest corners of the kingdom, till “ the knowledge of our Lord shall cover the land, as the waters cover the sea.” Help to deliver the poor out of the hand of the oppressor, to procure them the blessings which we enjoy : so shall it appear to ourselves, and all men, that we are indeed one body, united by one spirit ; so shall the baptized Heathens yet again constrained to say, “ See how these Christians love one another !”

‘ The money received is to be brought by the assistants to the next Conference.’

Q. 73. But, notwithstanding all that has been contributed and paid, we are still six thousand nine hundred and fifty-eight pounds in debt. So that we gain no ground. What can be done? How can we prevent the increase of debt?



A. By putting an absolute stop to all building for the ensuing year. Let no new house be built; no addition or alteration made in any old one, unless the proposer thereof can, and will, defray the whole expense of it.

Q. 74. What can be done in order to pay the old debt?

A. 1. Give a note to each assistant, specifying the debts, toward which, the money collected in each circuit next year, is to be paid.

2. Let each assistant encourage the people in each place, like those in Birmingham, to make a push toward paying off their own debt.

3. Let whatever is contributed in any single place, which is in debt, pay that as far as it will go.

But even this method being found ineffectual, it was agreed at the Conference in 1771, to change the yearly subscription into a weekly one.

Q. 75. What is the safest way of leaving a legacy for any charitable purpose?

A. To leave it absolutely to a person they can confide in.

Q. 76. What is the method wherein we usually proceed in our conferences?

A. We inquire,

1. What preachers are admitted?

Who remain on trial?

Who are admitted on trial? And,

Who desist from travelling?

2. Who act as assistants this year?

3. Are there any objections to any of the preachers? (who are named one by one.)

4. How are the preachers stationed this year?

5. What numbers are in the society?

6. What is the Kingswood collection?

7. What is contributed towards the debt?

8. How was this expended?

9. What is contributed toward the preachers' fund?

10. What demands are there upon it?

11. How many preachers' wives are to be provided for?

12. By what societies?

13. Where, and when, may our next Conference begin?

Q. 77. What power is it which you exercise over both preachers and people?

A. Count Zinzendorff loved to keep all things close: I love to do all things openly. I will therefore tell you all I know of the matter, taking it from the very beginning.

1. In November, 1738, two or three persons, who desired to "flee from the wrath to come," and then seven or eight more came to me in London, and desired me to advise and pray with them. I said, "If you will meet on Thursday night, I will help you as well as I can." More and more then desired to meet with them, till they were increased to many hundreds. The case was afterwards the same at Bristol, Kingswood, Newcastle, and many other parts of England, Scotland, and Ireland. It may be observed, the desire was on their part, not mine. My desire was to live and die in retirement. But I did not see that I could refuse them my help, and be guiltless before God.

Here commenced my power, namely, a power to appoint when, and where, and how they should meet: and to remove those whose lives shewed, that they had no desire to "flee from the wrath to come." And this power remained the same, whether the people, meeting together, were twelve hundred, or twelve thousand.

2. In a few days some of them said, "Sir, we will not sit under you for nothing. We will subscribe quarterly." I said, "I will have nothing, for I want nothing. My fellowship supplies me with all, and more than I want." One replied, "Nay, but you want one hundred and fifteen pounds to pay for the lease of the Foundry. And likewise a large sum of money will be wanted to put it in repair." On this consideration I suffered them to subscribe. And when the society met, I asked, "Who will take the trouble of receiving this money, and paying it where it is needful?" One said, "I will do it, and keep the account for you." So here was the first steward: afterwards I desired one or two more to help me as stewards, and in process of time a greater number.

Let it be remarked, it was I myself, not the people, who chose these stewards, and appointed to each the distinct work wherein he was to help me, as long as I desired. And herein I began to exercise another sort of power, namely, that of appointing and removing stewards.

3. After a time, a young man came, T. Maxfield, and said he desired to help me as a son in the gospel. Soon after came a second, Thomas Richards; and a third, Thomas Westel. These severally desired to serve me as sons, and to labour when and where I should direct. Observe, these likewise desired me, not I them. But I durst not refuse their assistance. And here commenced my power, to appoint each of these, when, where, and how to labour; that is, while he chose to continue with me: for each had a power to go away when he pleased: as I had also to go away from them, or any of them, if I saw sufficient cause. The case continued the same, when the number of preachers increased. I had just the same power still, to appoint when, and where, and how each should help me; and to tell any, if I saw cause, "I do not desire your help any longer." On these terms, and no other, we joined at first; on these we continue joined: But they do me no favour in being directed by me. It is true, "My reward is with the Lord." But at present I have nothing from it but trouble and care, and often a burden I scarcely know how to bear.

4. In 1744 I wrote to several clergymen, and to all who then served me as sons in the gospel, desiring them to meet me in London, to give me their advice concerning the best method of carrying on the work of God. They did not desire this meeting, but I did, knowing that, "in a multitude of counsellors there is safety." And when their number increased, so that it was neither needful nor convenient to invite them all, for several years I wrote to those with whom I desired to confer, and these only met at the place appointed; till, at length, I gave a general permission, that all who desired it might come.

Observe, I myself sent for these of my own free choice; and I sent for them to advise, not govern me. Neither did

I at any of those times divest myself of any part of that power above described, which the providence of God had cast upon me, without any design or choice of mine.

What is that power? It is a power of admitting into, and excluding from, the societies under my care; of choosing and removing stewards, of receiving or not receiving helpers; of appointing them when, where, and how to help me; and of desiring any of them to meet me when I see good. And as it was merely in obedience to the providence of God, and for the good of the people, that I at first accepted this power, which I never sought, nay, a hundred times laboured to throw off; so it is on the same considerations, not for profit, honour, or pleasure, that I use it at this day.

5. But several gentlemen are much offended at my having so much power. My answer to them is this:

I did not seek any part of this power; it came upon me unawares. But when it was come, not daring to bury that talent, I used it to the best of my judgment.

Yet I never was fond of it. I always did, and do now bear it as my burden: the burden which God lays upon me, and therefore I dare not yet lay it down.

But if you can tell me any one, or any five men, to whom I may transfer this burden, who can and will do just what I do now, I will heartily thank both them and you.

6. But some of our helpers say, "This is shackling free-born Englishmen;" and demand a free Conference; that is, a meeting of all the preachers, wherein all things shall be determined by most votes.

I answer: it is possible after my death some thing of this kind may take place: but not while I live. To me the preachers have engaged themselves to submit, to "serve me as sons in the gospel." But they are not thus engaged to any man, or number of men besides. To me the people in general will submit: but they will not yet submit to any other.

It is nonsense then to call my using this power, "Shack-

ling freeborn Englishmen." None needs to submit to it unless he will; so there is no shackling in the case. Every preacher, and every member, may leave me when he pleases. But, while he chooses to stay, it is on the same terms that he joined me at first.

"But this is arbitrary power; this is no less than making yourself a Pope."

If by arbitrary power you mean a power which I exercise single, without any colleagues therein, this is certainly true; but I see no hurt in it. Arbitrary, in this sense, is a very harmless word. If you mean unjust, unreasonable, or tyrannical, then it is not true.

As to the other branch of this charge, it carries no face of truth. The Pope affirms, that every Christian must do all he bids, and believe all he says, under pain of damnation. I never affirmed any thing that bears any, the most distant, resemblance to this. All I affirm is, "The preachers who choose to labour with me, choose to serve me as sons in the gospel." And, "the people who choose to be under my care, choose to be so on the same terms they were at first."

Therefore all talk of this kind is highly injurious to me, who bear this burden merely for your sakes. And it is exceedingly mischievous to the people, tending to confound their understandings, and to fill their hearts with evil-surmisings and unkind tempers towards me: to whom they really owe more, for taking all this load upon me, for exercising this very power, for shackling myself in this manner, than for all my preaching put together. Preaching twice or thrice a day is no burden to me at all; but the care of all the preachers and all the people, is a burden indeed!

Q. 78. What can be done in order to the future union of the Methodists?

A. On Friday, August 4, 1769, Mr. Wesley read in the Conference the following paper:

1. It has long been my desire, that all those ministers of our church, who believe and preach salvation by faith, might cordially agree between themselves, and not hinder, but help one another. After occasionally pressing this in

private conversation, wherever I had opportunity, I wrote down my thoughts upon this head, and sent them to each in a letter. Out of fifty or sixty to whom I wrote, only three vouchsafed me an answer. So I gave this up. I can do no more. They are a rope of sand, and such they will continue.

2. But it is otherwise with the travelling preachers in our connexion: you are at present one body. You act in concert with each other, and by united counsels. And now is the time to consider what can be done, in order to continue this union. Indeed, as long as I live, there will be no great difficulty: I am, under God, a centre of union to all our travelling, as well as local preachers.

They all know me and my communication. They all love me for my work's sake: and therefore, were it only out of regard to me, they will continue connected with each other. But by what means may this connexion be preserved, when God removes me from you?

3. I take it for granted, it cannot be preserved, by any means, between those who have not a single eye. Those who aim at any thing but the glory of God, and the salvation of men: who desire, or seek any earthly thing, whether honour, profit, or ease, will not, cannot continue in the connexion; it will not answer their design. Some of them, perhaps a fourth of the whole number, will procure preferment in the Church. Others will turn Independants, and get separate congregations, like John Edwards, and Charles Skelton. Lay your accounts with this, and be not surprised if some, you do not suspect, be of this number.

4. But what method can be taken to preserve a firm union between those who choose to remain together?

Perhaps you might take some such steps as these:

On notice of my death, let all the preachers in England and Ireland, repair to London within six weeks.

Let them seek God by solemn fasting and prayer.

Let them draw up articles of agreement, to be signed by those who choose to act in concert.

Let those be dismissed who do not choose it, in the most friendly manner possible.

Let them choose, by votes, a committee of three, five, or seven, each of whom is to be moderator in his turn.

Let the committee do what I do now : propose preachers to be tried, admitted, or excluded : fix the place of each preacher for the ensuing year, and the time of the next Conference.

5. Can any thing be done now, in order to lay a foundation for this future union ? Would it not be well, for any that are willing, to sign some articles of agreement before God calls me hence ? Suppose something like these :

“ We, whose names are underwritten, being thoroughly convinced of the necessity of a close union between those whom God is pleased to use as instruments in this glorious work, in order to preserve this union between ourselves, are resolved, God being our helper,

“ 1. To devote ourselves entirely to God ; denying ourselves, taking up our cross daily, steadily aiming at one thing, to save our own souls, and them that hear us.

“ 2. To preach the old Methodist doctrines, and no other, contained in the Minutes of the Conferences.

“ 3. To observe and enforce the whole Methodist discipline, laid down in the said Minutes.”

Q. 79. What can be done in order to revive the work of God where it is decayed ?

A. 1. See that no circuit be at any time without preachers. Therefore let no preacher, who does not attend the Conference, leave the circuit at that time on any pretence-whatsoever. This is the most improper time in the whole year. Let every assistant see to this, and require each of these to remain in the circuit till the new preachers come.

Let not the preachers in any circuit come to the Conference.

Let those who do come, set out as late as possible, and return as soon as possible.

2. Be more diligent in field-preaching. The want of

preaching abroad, and of preaching in new places, has greatly damped the work of God.

3. Wherever we have a large preaching-house at one end of a great town, let us preach abroad at the other end of it, every Sunday morning at least.

4. Be more diligent in morning-preaching, wherever you can have twenty hearers.

5. Be more active in dispersing the books; particularly the sermon on The Good Steward, on In-dwelling Sin, The Repentance of Believers, and the Scripture Way of Salvation. Every assistant may give away small tracts. And he may beg money of the rich to buy books for the poor.

6. Let every preacher strongly insist upon practical religion and relative duties; but in such a manner as to keep Christ continually in view.

7. Exhort the leaders of bands to speak to those who meet with them in the closest manner possible.

8. Encourage all at the public meeting of the bands to speak with all openness and simplicity.

9. Let a fast be observed in all our societies, on the last Friday in September, and on the Friday after New Year's Day; after Lady-day, and after Midsummer-day.

10. Wherever you can, use intercession on Fridays, and recommend fasting, both by precept and example.

11. Be conscientiously exact in the whole Methodist discipline. And that you may understand it, read over carefully, the Plain Account of the People called Methodists, and the several Minutes of the Conferences.

12. Beware of formality in singing, or it will creep in upon us unawares. Is it not creeping in already, by those complex tunes, which it is scarcely possible to sing with devotion? Such is, "Praise ye the Lord, ye blessed ones:" such the long quavering hallelujah annexed to the morning-song tune, which I defy any man living to sing devoutly. The repeating the same words so often, but especially while another repeats different words, the horrid abuse which runs through the modern church music, as it shocks all common sense, so it necessarily brings in dead formality, and has no



more of religion in it than a Lancashire hornpipe! Beside that, it is a flat contradiction to our Lord's command, "Use not vain repetitions." For, what is vain repetition, if this be not? What end of devotion does it serve? Again, do not suffer the people to sing too slow: this naturally tends to formality, and is brought in by those who have very strong, or very weak voices. Is it not possible, that all the Methodists in the nation should sing equally quick? Why should not the assistant see that they be taught to sing in every large society? And do this in such a manner, as to obviate the ill effects which might otherwise spring therefrom.

13. Which of us "fasts every Friday in the year?" Which of us fasts at all? Does not this shew the present temper of our minds, (though not of all) soft and unnerved? How then can we advance the work of God, though we may preach loud and long enough? Here is the root of the evil. Hence the work of God droops; few are convinced, few justified, few of our brethren sanctified! Hence more and more doubt, if we are to be sanctified at all till death: I mean sanctified throughout, saved from all sin, perfected in love. That we may all speak the same thing, I ask, once for all, Shall we defend this perfection or give it up? You all agree to defend it; meaning thereby, as we did from the beginning, salvation from all sin, by the love of God and our neighbour filling the heart. The Papists say, "This cannot be attained till we have been a sufficient time in purgatory." The Dissenters say, "Nay, it will be attained as soon as the soul and body part." The old Methodists said, "It may be attained before we die: a moment after is too late." Is it so or not? You are all agreed, we may be saved from all sin before death. The substance then is settled. But, as to the circumstance, is the change instantaneous or gradual? It is both one and the other. From the moment we are justified, there may be a gradual sanctification, or a growing in grace, a daily advance in the knowledge and love of God. And if sin cease before death, there must, in the nature of the thing, be an instantaneous change. There must be a last moment whereas it does exist,

and a first moment wherein it does not. But should we in preaching insist on both one and the other? Certainly we must insist on the gradual change; and that earnestly and continually. And are there not reasons why we should insist on the instantaneous also? If there be such a blessed change before death, should we not encourage all believers to expect it? And the rather, because constant experience shews, the more earnestly they expect this, the more swiftly and steadily does the gradual work of God go on in their souls. The more watchful they are against all sin, the more careful to grow in grace, the more zealous of good works, and the more punctual in their attendance on all the ordinances of God: whereas, just the contrary effects are observed, whenever this expectation ceases. They are saved by hope, by this hope of a total change, saved with a gradually increasing salvation. Destroy this hope, and that salvation stands still; or, rather decreases daily: therefore, whoever would advance the gradual change in believers, should strongly insist upon the instantaneous.

14. But how far from entire sanctification are we still? The religion of the Methodists in general, is not internal, at least not deep, universal, uniform; but superficial, partial, uneven. And what pains do we take to make it otherwise? Do we visit from house to house, according to the plan laid down in the Minutes? Have you done this? Mr. Colley begun: but he is gone to paradise: and who has trodden in his steps? What hinders? Want of time. Only, as William Pennington said, spend half the time in this visiting, which you spend in talking uselessly, and you will have time enough. Do this, particularly in confirming and building up believers. Then, and not till then, the work of the Lord will prosper in your hands.

15. But what can we do for the rising generation? Unless we can take care of these, the present revival of religion will be *res unius ætatis*: it will last only the age of a man. Who will labour herein? Let him that is zealous for God, and the souls of men, begin now.

“ 1. Spend an hour a week with the children, in every large town, whether you like it or not.

“ 2. Talk with them every time you see any at home.

“ 3. Pray in earnest for them.

“ 4. Diligently instruct, and vehemently exhort, all parents, at their own houses.

“ 5. Preach expressly on education, particularly at Midsummer, when you speak of Kingswood-School.”

16. Let every preacher read carefully over the life of Mr. Brainerd. Let us be followers of him as he was of Christ, in absolute self-devotion, in total deadness to the world, and in fervent love to God and man. We want nothing but this. Then the world and the devil must fall under our feet.

17. 1. Let us keep to the Church. Over and above all the reasons that were formerly given for this, we add another now from long experience, they that leave the Church leave the Methodists. The clergy cannot separate us from our brethren, the Dissenting ministers can and do: therefore carefully avoid whatever has a tendency to separate men from the Church. In particular, preaching at any hour which hinders them from going to it. Let every assistant look to this.

2. Let all the servants in our preaching-houses go to Church on Sunday mornings at least.

3. Let every preacher go always on Sunday mornings, and when he can in the afternoon. God will bless those who go on week-days too, as often as they have opportunity.

18. Take heed to your doctrine.

We said in 1744, “ We have leaned too much toward Calvinism.” Wherein?

1. With regard to *man's faithfulness*. Our Lord himself taught us to use the expression: and we ought never to be ashamed of it. We ought steadily to assert, on his authority, that, if a man is not faithful in the unrighteous mammon, God will not give him the true riches.

2. With regard to *working for life*. This also our Lord

has expressly commanded us. "Labour," *εργαζομεθε*, literally, "work for the meat that endureth to everlasting life." And, in fact, every believer, till he comes to glory, works for, as well as from, life.

3. We have received it as a maxim, that, "a man is to do nothing, in order to justification:" nothing can be more false. Whoever desires to find favour with God, should "cease from evil, and learn to do well." Whoever repents, should do "works meet for repentance." And if this be not in order to find favour, what does he do them for?

Review the whole affair.

1. Who of us is now accepted of God?

He that now believes in Christ; with a loving, obedient heart.

2. But who among those that never heard of Christ?

He "that feareth God, and worketh righteousness," according to the light he has.

3. Is this the same with "he that is sincere?"

Nearly, if not quite.

4. Is not this "salvation by works?"

Not by the merit of works, but by works, as a condition.

5. What have we then been disputing about for these thirty years?

I am afraid, about words.

6. As to merit itself, of which we have been so dreadfully afraid; we are rewarded, "according to our works," yea, "because of our works." How does this differ from, "for the sake of our works?" And how differs this from *secundum merita operum*? As our works deserve. Can you split this hair? I doubt, I cannot.

7. The grand objection to one of the preceding propositions, is drawn from matter of fact. God does, in fact, justify those, who, by their own confession, neither feared God nor wrought righteousness. Is this an exception to the general rule?

It is a doubt, whether God makes any exception at all. But how are we sure, that the person in question, never did fear God, and work righteousness? His own saying so is not

proof: for we know, how all that are convinced of sin, undervalue themselves in every respect.

8. Does not talking of a *justified* or a *sanctified* state tend to mislead men? Almost naturally leading them to trust in what was done in one moment. Whereas, we are every hour and every moment pleasing or displeasing to God, "according to our works:" according to the whole of our inward tempers, and our outward behaviour.

19. Lastly, We must needs visit from house to house, were it only to avoid idleness. I am afraid, we are idle still. Do we not loiter away many hours in every week? Try yourselves. Keep a diary of your employment but for a week, and then read it over. Idleness cannot consist with growth in grace: nay, without exactness in "redeeming time," it is impossible to retain even the life you received in justification.

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THE  
**CHARACTER OF A METHODIST.**

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"NOT AS THOUGH I HAD ALREADY ATTAINED,"—PHIL. iii. 12.

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TO THE READER.

1. SINCE the name **Methodist** came abroad into the world, many have been at a **loss** to know what a Methodist is: What are the Principles and Practice of those, who are commonly called by that name; and what the distinguishing marks of this Sect, which is every where spoken against.

2. And it being generally believed, that I was able to give the clearest account of these things, (as having been one of the first to whom that name was given, and the person by whom the rest were supposed to be directed,) I have been called upon in all manner of ways, and with the utmost earnestness, so to do. I yield at last to the continued importunity both of friends and enemies: and do now give the clearest account I can, in the presence of the Lord and Judge of heaven and earth, of the Principles and Practice whereby those who are called Methodists, are distinguished from other men.

3. I say, those who are called Methodists; for let it be well observed, that this is not a name which they take to themselves, but one fixed upon them by way of reproach, without their approbation or consent. It was first given to

three or four young men at Oxford, by a student of Christ Church ; either in allusion to the ancient sect of physicians so called ; (from their teaching, that almost all diseases might be cured by a specific method of diet and exercise,) or from their observing a more regular method of study and behaviour, than was usual with those of their age and station.

4. I should rejoice, (so little ambitious am I to be at the head of any sect or party,) if the very name might never be mentioned more, but be buried in eternal oblivion. But if that cannot be, at least let those who will use it, know the meaning of the word they use. Let us not always be fighting in the dark. Come, and let us look one another in the face. And perhaps some of you who hate what I am called, may love what I am, (by the grace of God :) or rather what "I follow after, if that I may apprehend that, for which also I am apprehended of Christ Jesus."

1. THE distinguishing marks of a Methodist are not his opinions of any sort. His assenting to this or that scheme of Religion, his embracing any particular set of notions, his espousing the judgment of one man or of another, are all quite wide of the point. Whosoever therefore imagines, that a Methodist is a man of such or such an opinion, is grossly ignorant of the whole affair ; he mistakes the truth totally. We believe indeed, that all Scripture is given by the inspiration of God, and herein we are distinguished from Jews, Turks, and Infidels. We believe the written word of God to be the only and sufficient rule, both of Christian faith and practice ; and herein we are fundamentally distinguished from those of the Romish church. We believe Christ to be the eternal, supreme God ; and herein we are distinguished from the Socinians and Arians. But as to all opinions which do not strike at the root of Christianity, we think and let think. So that whatsoever they are, whether right or wrong, they are no distinguishing marks of a Methodist.

2. Neither are words or phrases of any sort. We do not

place our Religion, or any part of it, in being attached to any peculiar mode of speaking, any quaint or uncommon set of expressions. The most obvious, easy, common words, wherein our meaning can be conveyed, we prefer before others, both on ordinary occasions, and when we speak of the things of God. We never therefore willingly or designedly deviate from the most usual way of speaking; unless when we express Scripture truths in Scripture words, (which, we presume, no Christian will condemn.) Neither do we affect to use any particular expressions of Scripture, more frequently than others, unless they are such as are more frequently used by the inspired writers themselves. So that it is as gross an error, to place the marks of a Methodist in his words, as in opinions of any sort.

3. Nor do we desire to be distinguished by *actions, customs, or usages*, of an *indifferent* nature. Our Religion does not lie in doing what God has not enjoined, or abstaining from what he hath not forbidden. It does not lie in the form of our apparel, in the posture of our body, or the covering of our heads; nor yet abstaining from marriage, nor from meats and drinks, which are all good if received with thanksgiving. Therefore neither will any man who knows whereof he affirms, fix the mark of a Methodist here; in any actions or customs purely indifferent, undetermined by the *Word of God*.

4. Nor, lastly, is he to be distinguished by laying the *whole stress* of Religion on any single part of it. If you say, "Yes, he is: for he thinks *we are saved by faith alone*." I answer, you do not understand the terms. By *salvation* he means holiness of heart and life. And this he affirms to spring from true faith alone. Can even a nominal Christian deny it? Is this placing a part of Religion for the whole? "Do we then make void the Law thro' faith? God forbid! Yea, we establish the Law." We do not place the whole of religion, (as too many do, God knoweth,) either in doing no harm, or in doing good, or in using the ordinances of God. No, nor in all of them together; wherein we know by experience a man may labour many years, and



at the end have no true religion at all, no more than he had at the beginning. Much less in any one of these ; or, it may be in a scrap of one of them ; like her who fancies herself a *virtuous* woman, only because she is not a prostitute ; or he who dreams he is a *honest* man, merely because he does not rob or steal. May the Lord God of my father preserve me from such a poor, starved religion as this ! Were this the *mark* of a Methodist, I would sooner choose to be a sincere Jew, Turk, or Pagan.

5. "What then is the *mark* ? Who is a *Methodist* according to your own account ?" I answer : A Methodist is one, who has "the love of God shed abroad in his heart by the Holy Ghost given unto him : " One who "loves the Lord his God with all his heart, and with all his soul, and with all his mind, and with all his strength." God is the joy of his heart, and the desire of his soul ; which is constantly crying out,—“Whom have I in heaven but thee, and there is none upon earth that I desire but thee ! ” “My God and my All ! Thou art the strength of my heart, and my portion for ever ! ”

6. He is therefore happy in God, yea always happy, as having in him “a well of water, springing up into everlasting life, and overflowing his soul with peace and joy.” *Perfect love* having now “cast out fear,” he “rejoices evermore.” He “rejoices in the Lord always” even “in God his Saviour : ” and in the Father, “through our Lord Jesus Christ, by whom he hath now received the atonement.” “Having [found] redemption through his blood, the forgiveness of his sins,” he cannot but rejoice, whenever he looks back on the horrible pit out of which he is delivered ; when he sees “all his transgressions blotted out as a thick cloud.” He cannot but rejoice, whenever he looks on the state wherein he now is, “being justified freely, and having peace with God, through our Lord Jesus Christ.” “For he that believeth hath the witness [of this] in himself : ” being now “a child of God by faith, because he is a son, God hath sent forth the Spirit of his Son into his heart, crying, *Abba, Father !* ” And “the Spirit itself beareth witness with his

spirit, that he is a child of God." He rejoiceth also, whenever he looks forward, "in hope of the glory that shall be revealed." Yea, this his joy is full, and all his bones cry out, "Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy hath begotten me again to a living hope, of an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for me."

7. And he who hath this *hope*, thus full of *immortality*, in every thing gives thanks: as knowing that *this* (whatsoever it is,) is the will of God in Christ Jesus concerning him. From him therefore he cheerfully receives all, saying, "Good is the will of the Lord!" and whether the Lord giveth or taketh away, equally "blessing the Name of the Lord." For "he hath learned in whatsoever state he is, therewith to be content." He knoweth "both how to be abased, and how to abound. Every where and in all things he is instructed, both to be full, and to be hungry, both to abound and suffer need." Whether in ease or pain, whether in sickness or health, whether in life or death, he giveth thanks from the ground of the heart to him, who orders it for good: knowing that as "every good gift cometh from above," so nought but good can come from "the Father of Lights," into whose hands he has wholly committed his body and soul, as into the hands of a faithful Creator. He is therefore careful, (anxiously or uneasily careful,) for nothing: as having "cast all his care upon him that careth for him,—and in all things" resting on him, after "making his request known to him with thanksgiving."

8. For indeed he prays "without ceasing." It is given him "always to pray, and not to faint." Not that he is always in the house of prayer; though he neglects no opportunity of being there. Neither is he always on his knees, although he often is, or on his face before the Lord his God. Nor yet is he always crying aloud to God, or calling upon him in words. For many times "the Spirit maketh intercession for him with groans that cannot be uttered:" But at all times the language of his heart is this, "Thou

brightness of the eternal glory, unto thee is my mouth, though without a voice, and my silence speaketh unto thee." And this is true prayer, the lifting up the heart to God. This is the essence of prayer, and this alone. But his heart is ever lifted up to God, at all times, and in all places. In this he is never hindered, much less interrupted by any person or thing. In retirement, or company, in leisure, in business, or conversation, his heart is ever with the Lord. Whether he lie down or rise up, God "is in all his thoughts;" "he walks with God" continually, having the loving eye of his mind still fixed upon him, and every where "seeing him that is invisible."

9. And while he thus always exercises his love to God, by praying without ceasing, rejoicing evermore, and in every thing giving thanks, this commandment is written in his heart, that he who loveth God, love his brother also. And he accordingly loves his neighbour as himself; he loves every man as his own soul. His heart is full of love to all mankind, to every child of "the Father of the spirits of all flesh." That a man is not personally known to him, is no bar to his love. No, nor that he is known to be such as he approves not, that he repays hatred for his good-will. For he "loves his enemies," yea, and the enemies of God: "the evil and the unthankful." And if it be not in his power to do good to them that hate him, yet he ceases not to pray for them, though they continue to spurn his love, and still "despitefully use him and persecute him."

10. For he is *pure in heart*. The love of God has purified his heart from all revengeful passions, from envy, malice, and wrath, from every unkind temper or malign affection. It hath cleansed him from pride and haughtiness of spirit, whereof alone cometh contention. And he hath now put on bowels of mercies, kindness, humbleness of mind, meekness, long-suffering: so that he "forbears and forgives, if he had a quarrel against any; even as God in Christ hath forgiven him." And indeed all possible ground for contention, on his part, is utterly cut off. For none can take from him what he desires: seeing he "loves not the world, nor any of the

things of the world :” being now “ crucified to the world, and the world crucified to him ;” being dead to all that is in the world, both “ to the lust of the flesh, the lust of the eye, and the pride of life.” For “ all his desire is unto God,” and to the remembrance of his Name.

11. Agreeable to this his one desire, is the one design of his life, namely, “ not to do his own will, but the will of him that sent him.” His one intention at all times and in all things is, not to please himself, but him whom his soul loveth. He has a single eye. And because “ his eye is single, his whole body is full of light.” Indeed when the loving eye of the soul is continually fixed upon God, there can be no darkness at all, “ but the whole is light ; as when the bright shining of a candle doth enlighten the house.” God then reigns alone. All that is in his soul, is holiness to the Lord. There is not a motion in his heart, but is according to his will. Every thought that arises points to him, and is in obedience to the law of Christ.

12. And the tree is known by its fruits. For as he loves God, so he keeps his commandments. Not only some, or most of them, but all, from the least to the greatest. He is not content to “ keep the whole law, and offend in one point ;” but has in all points, “ a conscience void of offence, towards God and towards man.” Whatever God has forbidden, he avoids : whatever God has enjoined, he doth ; and that whether it be little or great, hard or easy, joyous or grievous to the flesh. He “ runs the ways of God’s commandments,” now God hath set his “ heart at liberty.” It is his glory so to do ; it is his daily crown of rejoicing, to “ do the will of God on earth, as it is done in heaven ;” knowing it is the highest privilege of the angels of God, “ of those that excel in strength, to fulfil his commandments, and hearken to the voice of his word.”

13. All the commandments of God he accordingly keeps, and that with all his might. For his obedience is in proportion to his love, the source from whence it flows. And therefore, loving God with all his heart, he serves him with all his strength. He continually presents his soul and body, a

living sacrifice, holy, acceptable to God ; entirely and without reserve, devoting himself, all he has, and all he is, to his glory. All the talents he has received, he constantly employs, according to his Master's will ; every power and faculty of his soul, every member of his body. Once he yielded them unto sin and the devil, as instruments of unrighteousness ; but now, being alive from the dead, he yields them all, as instruments of righteousness unto God.

14. By consequence, whatsoever he doth, it is all to the glory of God. In all his employments of every kind, he not only aims at this, (which is implied in having a single eye,) but actually attains it. His business and refreshments, as well as his prayers, all serve to this great end. Whether he sit in his house, or walk by the way, whether he lie down, or rise up, he is promoting in all he speaks or does, the one business of his life : Whether he put on his apparel, or labour, or eat and drink, or divert himself from too wasting labour, it all tends to advance the glory of God, by peace and good-will among men. His one invariable rule is this, " Whatsoever ye do in word or deed, do it all in the name of the Lord Jesus, giving thanks to God and the Father by him."

15. Nor do the customs of the world at all hinder his " running the race that is set before him." He knows that vice does not lose its nature, though it becomes ever so fashionable ; and remembers that " every man is to give an account of himself to God." He cannot therefore " even follow a multitude to do evil." He cannot " fare sumptuously every day," or " make provision for the flesh to fulfil the lusts thereof." He cannot " lay up treasures upon earth," no more than he can take fire into his bosom. He cannot " adorn himself" (on any pretence,) " with gold or costly apparel." He cannot join in or countenance any diversion, which has the least tendency to vice of any kind. He cannot speak evil of his neighbour, no more than he can lie, either for God or man. He cannot utter an unkind word of any one ; for love keeps the door of his lips. He cannot speak " idle words : no corrupt communication ever comes out of his

month," as is all that "which is not good to the use of edifying," nor "fit to minister grace to the hearers." But "whatsoever things are pure, whatsoever things are lovely, whatsoever things are (justly) of good report," he thinks, and speaks, and acts, "adorning the gospel of our Lord Jesus Christ in all things."

16. Lastly, As he has time, he "does good unto all men;" unto neighbours and strangers, friends and enemies. And that, in every possible kind; not only to their bodies, by "feeding the hungry, clothing the naked, visiting those that are sick or in prison;" but much more does he labour to do good to their souls, as of the ability which God giveth: to awaken those that sleep in death: to bring those who are awakened to the atoning blood, that, "being justified by faith," they may have "peace with God," and to provoke those who have peace with God, to abound more in love and in good works. And he is willing to "spend and be spent herein," even "to be offered up on the sacrifice and service of their faith," so they may "all come unto the measure of the stature of the fulness of Christ."

17. These are the *principles* and *practices* of our sect; these are the *marks* of a true Methodist. By these alone do those who are, in derision, so called, desire to be distinguished from other men. If any man say, "Why, these are only the common, fundamental principles of Christianity!" *Thou hast said*: So I mean: this is the very truth; I know they are no other; and I would to God both thou and all men knew, that I, and all who follow my judgment, do vehemently refuse to be distinguished from other men, by any but the common principles of Christianity. The plain, old Christianity that I teach, renouncing and detesting all other marks of distinction. And whosoever is what I preach, (let him be called what he will; for names change not the nature of things,) he is a Christian, not in *name* only, but in *heart* and in *life*. He is inwardly and outwardly conformed to the will of God, as revealed in the written word. He thinks, speaks, and lives according to the method laid down in the revelation of Jesus Christ. His

soul is renewed after the image of God, in righteousness, and in all true holiness. And, having the mind that was in Christ, he so walks as Christ also walked.

18. By these *marks*, by these fruits of a living faith, do we labour to distinguish ourselves from the unbelieving world, from all those whose minds or lives are not according to the gospel of Christ. But from real Christians, of whatsoever denomination they be, we earnestly desire not to be distinguished at all: not from any, who sincerely follow after what they know they have not yet attained. No: "Whosoever doth the will of my Father who is in heaven, the same is my brother, and sister, and mother." And I beseech you, brethren, by the mercies of God, that we be in no wise divided among ourselves. "Is thy heart right, as my heart is with thine?" I ask no farther question. If it be, give me thy hand. For opinions, or terms, let us not destroy the work of God. Dost thou love and serve God? It is enough. I give thee the right-hand of fellowship. "If there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies:" let us "strive together for the faith of the gospel; walking worthy of the vocation wherewith we are called; with all lowliness and meekness, with long-suffering, forbearing one another in love, endeavouring to keep the unity of the Spirit in the bond of peace:" Remembering, "there is one body, and one spirit, even as we are called with one hope of our calling: one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all!"

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A SHORT  
HISTORY  
OF  
METHODISM.

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1. IT is not easy to reckon up the various accounts which have been given of the people called Methodists: very many of them as far remote from truth, as that given by the good gentleman in Ireland, "Methodists! Aye, they are the people, who place all religion in *wearing long beards!*"

2. Abundance of the mistakes, which are current, concerning them, have undoubtedly sprung from this: men lump together under this general name, many who have no manner of connexion with each other: and then whatever any of these speaks or does, is, of course, imputed to all.

3. The following short account may prevent persons of a calm and candid disposition from doing this; although men of a warm or prejudiced spirit will do just as they did before. But let it be observed, this is not designed for a Defence of the Methodists, so called, or any part of them. It is a bare relation of a series of naked facts, which alone may remove abundance of misunderstandings.



In November, 1729, four young gentlemen of Oxford, Mr. John Wesley, Fellow of Lincoln-College; Mr. Charles Wesley, Student of Christ-Church; Mr. Morgan, Commoner of Christ-Church; and Mr. Kirkham, of Merton-College, began to spend some evenings in a week together, in reading chiefly the Greek Testament. The next year, two or three of Mr. John Wesley's pupils desired the liberty of meeting with them; and afterwards one of Mr. Charles Wesley's pupils. It was in 1732 that Mr. Ingham, of Queen's-College; and Mr. Broughton, of Exeter, were added to their number. To these, in April, was joined, Mr. Clayton, of Brazen-Nose, with two or three of his pupils. About the same time Mr. James Hervey was permitted to meet with them; and, in 1735, Mr. Whitefield.

5. The exact regularity of their lives, as well as studies, occasioned a young gentleman, of Christ-Church, to say, "Here is a new set of Methodists sprung up;" alluding to some ancient physicians, who were so called. The name was new and quaint: so it took immediately; and the Methodists were known all over the University.

6. They were all zealous members of the Church of England; not only tenacious of all her doctrines, so far as they knew them, but of all her discipline, to the minutest circumstance. They were likewise zealous observers of all the University Statutes, and that for conscience' sake. But they observed neither these nor any thing else, any further than they conceived it was bound upon them by that one book, the Bible; it being their one desire and design to be downright Bible Christians: taking the Bible, as interpreted by the primitive church and our own, for their whole and sole rule.

7. The one charge then advanced against them was, That they were "righteous overmuch;" that they were abundantly too scrupulous and too strict, carrying things to great extremes. In particular, that they laid too much stress upon the rubrics and canons of the Church; that they insisted too much on observing the statutes of the Univer-

sity; and that they took the Scriptures in too strict and literal a sense; so that, if they were right, few indeed would be saved.

8. In October, 1735, Messrs. John and Charles Wesley, and Mr. Ingham, left England, with a design to go and preach to the Indians in Georgia. But the rest of the gentlemen continued to meet, till one and another was ordained and left the University. By which means, in about two years time, scarcely any of them were left.

9. In February, 1738, Mr. Whitefield went over to Georgia, with a design to assist Mr. John Wesley; but Mr. Wesley just then returned to England. Soon after he had a meeting with Messrs. Ingham, Stonehouse, Hall, Hutchings, Kinchin, and a few other clergymen, who all appeared to be of one heart, as well as of one judgment, resolved to be Bible-Christians at all events; and, wherever they were, to preach with all their might, plain, old, Bible-Christianity.

10. They were hitherto perfectly regular in all things, and zealously attached to the Church of England. Meantime they began to be convinced, that, "by grace we are saved, through faith;" that justification by faith is the doctrine of the Church, as well as of the Bible. As soon as they believed, they spake; salvation by faith being now their standing topic. Indeed, this implied three things: 1. That men are all, by nature, dead in sin, and, consequently, children of wrath: 2. That they are justified by faith alone: 3. That faith produces inward and outward holiness. And these points they insisted on, day and night. In a short time, they became popular preachers. The congregations were large wherever they preached. The former name was then revived. And all these gentlemen, with their followers, were entitled Methodists.

11. In March, 1741, Mr. Whitefield being returned to England, entirely separated from Mr. Wesley and his friends, "Because he (Mr. Wesley) did not hold the *decret's*." Here was the first breach, which warm men persuaded Mr. White-

field to make, merely for a difference of opinion. Those indeed who believed general redemption, had no desire at all to separate. But those who held particular redemption, would not hear of any accommodation, being determined to have no fellowship with men that "were in such dangerous errors." So there were now two sorts of Methodists, so called; those for particular, and those for general redemption.

12. Not many years passed, before William Cudworth and James Bely separated from Mr. Whitefield. These were properly Antinomians, absolute, avowed enemies to the Law of God, which they never preached or professed to preach, but termed all Legalists who did. With them, preaching the Law was an abomination. They had nothing to do with the Law. They would preach Christ, as they called it, but without one word either of holiness or good works: yet these were still denominated Methodists, although differing from Mr. Whitefield, both in judgment and practice, abundantly more than Mr. Whitefield did from Mr. Wesley.

13. In the mean time, Mr. Venn and Mr. Romaine began to be spoken of: and not long after, Mr. Madan and Mr. Berridge, with a few other clergymen, who, although they had no connexion with each other, yet preaching salvation by faith, and endeavouring to live accordingly, and to be Bible-Christians, were soon included in the general name of Methodists. And so indeed were all others who preached salvation by faith, and appeared more serious than their neighbours. Some of these were quite regular in their manner of preaching: some were quite irregular, (though not by choice; but necessity was laid upon them; they must preach irregularly, or not at all:); and others were between both; regular in *most*, though not in *all* particulars.

14. In 1762, George Bell, and a few other persons, began to speak great words. In the latter end of the year, they foretold, that the world would be at an end on the 23th of February; Mr. Wesley, with whom they were then con-

needed, withstood them both in public and private. This they would not endure; so, in January and February, 1763, they separated from him. Soon after, Mr. Maxfield, one of Mr. Wesley's preachers, and several of the people left Mr. Wesley: but, still Mr. Maxfield, and his adherents, went under the general name of Methodists.

15. At present, those who remain with Mr. Wesley, are mostly Church of England men. They love her Articles, her Homilies, her Liturgy, her Discipline, and unwillingly vary from it in any instance. Meantime, all who preach among them declare, "We are all, by nature, children of wrath;" but, "by grace we are saved, through faith;" saved both from the guilt and from the power of sin. They endeavour to live according to what they preach, to be plain, Bible-Christians. And they meet together at convenient times, to encourage one another therein. They tenderly love many that are Calvinists, though they do not love their opinions: yea, they love the Antinomians themselves; but it is with a love of compassion only, for they hate their doctrines with a perfect hatred; they abhor them as they do hell-fire; being convinced nothing can so effectually destroy all faith, all holiness, and all good works.

16. With regard to these, Mr. Relly and his adherents, it would not be strange, if they should grow into reputation. For they will never shock the world, either by the harshness of their doctrine, or the singularity of their behaviour. But let those who determine both to preach and to live the gospel, expect that men will "say all manner of evil of them. The servant is not above his Master, nor the disciple above his Lord. If then they have called the Master of the house Beelzebub, how much more them of his household?" It is their duty indeed, "as much as lieth in them, to live peaceably with all men." But when they labour after peace, the world will "make themselves ready for battle." It is their constant endeavour, to "please all men, for their good, to edification." But yet they know,

it cannot be done. They remember the word of the Apostle, "If I yet please men, I am not the servant of Christ." They go on therefore, "through honour and dishonour, through evil report and good report:" desiring only, that their Master may say in that day, "Servants of God, well done."

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**ADVICE**

TO

**THE PEOPLE**

CALLED

**METHODISTS.**

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IT may be needful to specify whom I mean by this ambiguous term ; since it would be lost labour to speak to Methodists, so called, without first describing those to whom I speak.

By Methodists I mean, a people who profess to pursue (in whatsoever measure they have attained) holiness of heart and life, inward and outward conformity in all things to the revealed will of God ; who place religion in an uniform resemblance of the great object of it ; in a steady imitation of him they worship, in all his imitable perfections ; more particularly, in justice, mercy, and truth, or universal love filling the heart, and governing the life.

You, to whom I now speak, believe this love of mankind cannot spring but from the love of God. You think there can be no instance of one, whose tender affection embraces every child of man, (though not endeared to him, either by ties of blood, or by any natural or civil relation), unless that affection flow from a grateful, filial love, to the common Father of all : to God, considered not only as his father, but as the father of the spirits of all flesh ; yea, as

the general parent and friend of all the families, both of heaven and earth.

This filial love you suppose to flow only from faith, which you describe as a supernatural evidence (or conviction) of things not seen: so that to him who has this principle,

The things unknown to feeble sense,  
 Unseen by Reason's glimm'ring ray;  
 With strong commanding evidence,  
 Their heav'nly origin display.  
 Faith lends its realizing light,  
 The clouds disperse, the shadows fly;  
 Th' Invisible appears in sight,  
 And God is seen by mortal eye.

You suppose this faith to imply an evidence that God is merciful to me a sinner; that he is reconciled to me by the death of his Son, and now accepts me, for his sake. You, accordingly describe the faith of a real Christian, as, "A sure trust and confidence (over and above his assent to the sacred writings) which he hath in God, that his sins are forgiven; and that he is, through the merits of Christ, reconciled to the favour of God."

You believe farther, that both this faith and love are wrought in us by the Spirit of God; nay, that there cannot be in any man, one good temper or desire, or so much as one good thought, unless it be produced by the Almighty power of God, by the inspiration or influence of the Holy Ghost.

If you walk by this rule, continually endeavouring to know, and love, and resemble, and obey the great God and Father of our Lord Jesus Christ, as the God of love, of pardoning mercy: if, from this principle of loving, obedient faith, you carefully abstain from all evil, and labour, as you have opportunity, to do good to all men, friends, or enemies: if, lastly, you unite together, to encourage and help each other, in thus working out your salvation, and

for that end watch over one another in love, you are they whom I mean by Methodists.

The first general advice which one, who loves your souls, would earnestly recommend to every one of you, is, consider with deep and frequent attention, the peculiar circumstances wherein you stand.

One of these is, that you are a new people. Your name is new, at least, as used in a religious sense, not heard of, till a few years ago, either in our own, or any other nation. Your principles are new, in this respect, that there is no other set of people among us, and, possibly not in the christian world, who hold them all, in the same degree and connexion; who so strenuously and continually insist on the absolute necessity of universal holiness both in heart and life; of a peaceful, joyous love of God; of a supernatural evidence of things not seen; of an inward witness that we are the children of God, and of the inspiration of the Holy Ghost, in order to any good thought, or word, or work. And perhaps there is no other set of people, at least not visibly united together, who lay so much, and yet no more stress than you do, on rectitude of opinions, on outward modes of worship, and the use of those ordinances, which you acknowledge to be of God. So much stress you lay even on right opinions, as to profess, that you earnestly desire to have a right judgment in all things, and are glad to use every means which you know or believe may be conducive thereto; and yet not so much as to condemn any man upon earth, merely for thinking otherwise than you do; much less to imagine, that God condemns him for this, if he be upright and sincere of heart. On those outward modes of worship, wherein you have been bred up, you lay so much stress, as highly to approve them; but not so much as to lessen your love to those who conscientiously dissent from you herein. You likewise lay so much stress on the use of those ordinances, which you believe to be of God, as to confess, there is no salvation for you, if you wilfully neglect them. And yet you do not judge them that are otherwise minded; you determine nothing concerning those, who



not believing those ordinances to be of God, do, out of principle, abstain from them.

Your strictness of life, taking the whole of it together, may likewise be accounted new. I mean, your making it a rule, to abstain from fashionable diversions, from reading plays, romances, or books of humour; from singing innocent songs, or talking in a merry, gay, diverting manner; your plainness of dress; your manner of dealing in trade; your exactness in observing the Lord's day; your scrupulosity as to things that have not paid custom; your total abstinence from spiritual liquors, unless in cases of extreme necessity; your rule, "not to mention the fault of an absent person, in particular, of Ministers, or of those in authority," may justly be termed new. Seeing although some are scrupulous in some of these things, and others are strict with regard to other particulars; yet we do not find any body of people, who insist on all these rules together. With respect therefore both to your name, principles, and practice, you may be considered as a new people.

Another peculiar circumstance of your present situation, is, That you are newly united together; that you are just gathered, or, as it seems, gathering rather out of all other societies or congregations; nay, and that you have been hitherto, and do still subsist without power, (for you are a low, insignificant people) without riches (for you are poor, almost to a man, having no more than the plain necessities of life) and without any extraordinary gifts of nature, or the advantages of education; most even of your teachers, being quite unlearned, and, in other things, ignorant men.

There is yet another circumstance, which is quite peculiar to yourselves: whereas every other religious set of people, as soon as they were joined to each other, separated themselves from their former societies or congregations: you, on the contrary, do not; nay, you absolutely disavow all desire of separating from them. You openly and continually declare you have not, nor ever had, such a design. And whereas the congregations to which these Separatists belonged, have generally spared no pains to prevent that

separation: those to which you belong, spare no pains (not to prevent, but) to occasion this separation, to drive you from them, to force you on that division, to which you declare you have the strongest aversion.

Consider these peculiar circumstances wherein you stand, and you will see the propriety of a second advice I would recommend to you, Do not imagine you can avoid giving offence: your very name renders this impossible. Perhaps not one in a hundred of those who use the term Methodist, have any idea of what it means. To ninety-nine of them it is still heathen Greek. Only they think it means something very bad, either a papist, a heretic, an underminer of the Church, or some unheard-of monster: and in all probability, the farther it goes, it must gather up more and more evil. It is vain therefore for any that is called a Methodist, ever to think of not giving offence.

And as much offence as you give by your name, you will give still more by your principles. You will give offence to the bigots for opinions, modes of worship and ordinances, by laying no more stress upon them: to the bigots against them, by laying so much: to men of form, by insisting so frequently and strongly on the inward power of religion: to moral men (so called) by declaring the absolute necessity of faith, in order to acceptance with God: to men of reason you will give offence, by talking of inspiration and receiving the Holy Ghost: to drunkards, sabbath-breakers, common swearers, and other open sinners, by refraining from their company, as well as by that disapprobation of their behaviour, which you will often be obliged to express. And indeed your life must give them continual offence: your sobriety is grievously offensive to a drunkard; your serious conversation is equally intolerable to a gay impertinent; and, in general, that "you are grown so precise and singular, so monstrously strict, beyond all sense and reason, that you scruple so many harmless things, and fancy you are obliged to do so many others which you need not," cannot but be an offence to abundance of people, your friends and relations in particular. Either therefore you must consent

to give up your principles, or your fond hope of pleasing men.

What makes even your principles more offensive, is, this uniting of yourselves together : because this union renders you more conspicuous, placing you more in the eye of men ; more suspicious, I mean, liable to be suspected of carrying on some sinister design, (especially by those who do not, or will not, know your inviolable attachment to his present Majesty King George :) more dreadful, to those of a fearful temper, who imagine you have any such design ; and more odious to men of zeal, if their zeal be any other than fervent love to God and man.

The offence will sink the deeper, because you are gathered out of so many other congregations : for the warm men in each will not easily be convinced, that you do not despise either them or their teachers ; nay, will probably imagine, that you utterly condemn them, as though they could not be saved. And this occasion of offence is now at the height, because you are just gathered, or gathering rather, so that they know not where it will end ; but the fear of losing (so they account it) more of their members, gives an edge to their zeal, and keeps all their anger and resentment in its strength.

Add to this, that you do not leave them quite, you still rank yourself among their members, which to those who know not that you do it for conscience' sake, is also a provoking circumstance. "If you would but get out of their sight!" But you are a continual thorn in their side, as long as you remain with them.

And (which cannot but anger them the more) you have neither power, nor riches, nor learning : yet, with all their power, and money, and wisdom, they can gain no ground against you.

You cannot but expect, that the offence continually arising from such a variety of provocations, will gradually ripen into hatred, malice, and all other unkind tempers. And as they who are thus affected, will not fail to represent you to others in the same light as you appear to them, some-

times as madmen and fools, sometimes as wicked men, fellows not fit to live upon the earth; the consequence, humanly speaking, must be, that, together with your reputation, you will lose, first, The love of your friends, relations, and acquaintances, even those who once loved you the most tenderly: then your business; for many will employ you no longer, nor "buy of such a one as you are;" and, in due time, (unless He, who governs the world, interpose,) your health, liberty, and life.

What further advice can be given to a person in such a situation? I cannot but advise you, thirdly, Consider, deeply with yourself, Is the God whom I serve able to deliver me? I am not able to deliver myself out of these difficulties; much less am I able to bear them. I know not how to give up my reputation, my friends, my substance, my liberty, my life. Can God give me to rejoice in doing this? And may I depend upon him, that he will? Are the hairs of my head all numbered? And does he never fail them that trust in him? Weigh this thoroughly; and, if you can, trust God with your all; then go on, in the power of his might.

Go on: I would earnestly advise you, fourthly, Keep in the very path wherein you now tread. Be true to your principles. Never rest again in the dead formality of religion. Pursue, with your might, inward and outward holiness; a steady imitation of him you worship; a still increasing resemblance of his imitable perfections, his justice, mercy, and truth.

Let this be your manly, noble, generous religion, equally remote from the meanness of superstition, (which places religion in doing what God hath not enjoined, or abstaining from what he hath not forbidden) and from the unkindness of bigotry, which confines our affection to our own party, sect, or opinion. Above all, stand fast in obedient faith, faith in the God of pardoning mercy, in the God and Father of our Lord Jesus Christ, who hath loved you, and given himself for you. Ascribe to him all the good you find in

yourself; all your peace, and joy, and love; all your power to do and suffer his will, through the Spirit of the living God. Yet, in the mean time, carefully avoid enthusiasm: impute not the dreams of men to the all-wise God; and expect neither light nor power from him, but in the serious use of all the means he hath ordained.

Be true also to your principles, touching opinions, and the externals of religion. Use every ordinance which you believe is of God; but beware of narrowness of spirit towards those who use them not. Conform yourself to those modes of worship which you approve; yet love, as brethren, those who cannot conform. Lay so much stress on opinions, that all your own, if it be possible, may agree with truth and reason; but have a care of anger, dislike, or contempt toward those whose opinions differ from your's. You are daily accused of this: (and, indeed, what is it, whereof you are not accused?) But beware of giving any ground for such an accusation. Condemn no man for not thinking as you think. Let every one enjoy the full and free liberty of thinking for himself. Let every man use his own judgment, since every man must give an account of himself to God. Abhor every approach, in any kind or degree, to the spirit of persecution. If you cannot reason or persuade a man into the truth, never attempt to force him into it. If love will not compel him to come, leave him to God, the Judge of all.

Yet expect not, that others will deal thus with you: no, some will endeavour to frighten you out of your principles; some to shame you into a more popular religion, to laugh and rally you out of your singularity: but from none of these will you be in so great danger, as from those who assault you with quite different weapons, with softness, good nature, and earnest professions of (perhaps real) good-will. Here you are equally concerned, to avoid the very appearance of anger, contempt, or unkindness, and to hold fast the whole truth of God, both in principle and in practice.

This indeed will be interpreted as unkindness. Your former acquaintance will look upon this, that you will not sin or trifle with them, as a plain proof of your coldness toward them; and this burden you must be content to bear: but labour to avoid all real unkindness, all disobliging words, or harshness of speech; all shyness or strangeness of behaviour; speak to them with all the tenderness and love, and behave with all the sweetness and courtesy you can; taking care not to give any needless offence to neighbour or stranger, friend or enemy.

Perhaps, on this very account, I might advise you, fifthly, Not to talk much of what you suffer; "of the persecution you endured at such a time, and the wickedness of your persecutors." Nothing more tends to exasperate them than this: and therefore, (although there is a time when these things must be mentioned, yet) it might be a general rule, to do it as seldom as you can with a safe conscience: for, besides its tendency to inflame them, it has the appearance of evil, of ostentation, of magnifying yourselves. It also tends to puff you up with pride, and to make you think yourselves some great ones, as it certainly does to exercise or increase in your heart ill-will, and all unkind tempers. It is, at best, loss of time; for, instead of the wickedness of men, you might be talking of the goodness of God: nay, it is, in truth an open, wilful sin; it is tale-bearing, back-biting, evil-speaking, (a sin you can never be sufficiently watchful against, seeing it steals upon you in a thousand shapes.) Would it not be far more profitable for your souls, instead of speaking against them, to pray for them? To confirm your love towards those unhappy men, whom you believe to be fighting against God, by crying mightily to him in their behalf, that he may open their eyes and change their hearts.

I have now only to commend you to the care of Him who hath all power in heaven and in earth: beseeching him, that in every circumstance of life, you may stand,

"Firm as the beaten anvil to the stroke:"

desiring nothing on earth; accounting all things but dung and dross, that you may win Christ; and always remembering, "It is the part of a good champion, to be flayed alive, and to conquer!"

*October 10, 1745.*

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END OF VOL. SIXTH.

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CONFERENCE-OFFICE, 14, CITY-ROAD;
THOMAS CORDEUX, AGENT.

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